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TO THE HIGH AND MIGHTIE *Prince*, HENRY, Prince of GREAT BRITAINE, *Sonne and Heire Apparent to our* Soueraigne Lord, IAMES, King of *Great Britaine*, &c. all glory in either world.

Most gracious PRINCE:

IT is not from any conceit of such worth in my labours, that they durst looke so hie.

A lower Patronage would haue ſerued an higher worke. It were well, if ought of mine could be worthie of popular eyes: Or if I could wring ought from my ſelfe, not vnwoorthie of a iudicious Reader. I know your Highneſſe wants neither Preſents, nor counſels: Preſents from ſtrangers, counſels from your Teachers; neither of them matchable by my weakneſſe: Only dutie heerein excuſes me from preſumption. For, I thought it iniuſtice to deuote the fruit of my labour, to any other hand beſide my Maiſters: which alſo I

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knew to be as gracious, as mine is faithfull. Yet (since euen good affections can not warrant too much vileneſſe in gifts to Princes) leſt while my modeſtie diſparages my worke, I ſhould hazard the acceptation; here ſhall your Grace finde varietie, not without profit. I hate a Diuine, that would but pleaſe; and, withall, thinke it impoſſible for a man to profit, that pleaſeth not. And if, while my ſtile fixeth it ſelfe vpon others, any ſpirituall profit ſhall reflect vpon your Highneſſe, how happie am I! who ſhall euer thinke, I haue

liued to purpose, if (by the best of my studies) I shall haue done any good office to your Soule. Further (which these times account not the least praise) your Grace shall heerein perceiue a new fashion of discourse by Epistles; new to our language, vsuall to others: and (as Noueltie is neuer without some plea of vse) more free, more familiar. Thus, we do but talke with our friends by our pen, and expresse our selues no whit lesse easilie; some-what more digestedlie.

Whatsoeuer it is, as it can not be good enough to deserue that

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countenance; ſo, the countenance of ſuch Patronage ſhall make it worthie of reſpect from others. The God of Princes protect your perſon, perfect your graces, and giue you as much fauor in heauen, as you haue honor on earth.

Your Highneſſe

humbly-deuoted

ſeruant,

IOS. HALL.

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¶ The First Decade.

EPIST. I.

To *Iacob Wadsworth*, Lately reuolted, in SPAINE.

EP. I. *Expostulating for his departure, and perswading his returne.*

HOw vnhappily is my stile changed! Alas, that to a friend, to a brother, I must write as to an Apostate, to an aduersary! Doth this seeme harsh? You haue turned it, by being turned, your selfe. Once the

ſame walles held vs in one louing ſociety : the ſame Dioceſſe, in one honorable function: Now, not one Land, and (which I lament) not one Church : You are gone, we ſtand and wonder. For a ſheepe, to ſtray through ſimplicitie, is both ordinarie and lamentable: but, for a ſhepherd is more rare, more ſcandalous. I dare not preſume ouermuch, vpon an appeale to a blinded conſcience. Thoſe, that are newly come from a bright candle into a darke room, are ſo much more blinde, as their light was greater; and the pureſt Yuorie turneth with fire into the deepeſt blacke. Tell vs yet by your old ingenuitie, and by thoſe ſparks of good which yet (I hope) lie couered vnder your colde aſhes; tell vs, What diuided you? Your motiues ſhall once be ſcanned before an

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higher barre. Shame not to haue the weake eyes of the world ſee that, which once your vndeceiuable Iudge ſhall ſee, and cenſure. What ſaw you, what heard you a-new, that might offer violence to a reſolued mind, and make it either to alter, or ſuſpend? If your reaſons be invincible; informe vs, that we may follow you: but if (as they are) ſlight and feeble; returne you to vs: returne, and thinke it no ſhame to haue erred, iuſt ſhame to continue erring. What ſuch goodly beautie ſaw you in that painted, but ill-fauoured ſtrumpet, that ſhould thus bewitch you ſo to forget your ſelfe, and contemne the chaſte loue of the Spouſe of your Sauiour? I ſaw hir, at the ſame time in hir gayeſt dreſſe: Let my ſoule neuer proſper, if I could ſee any thing worthie to

command affection. I ſaw, & ſcorned: you ſaw, and adored. Would God your adoration were as farre from ſuperſtition, as my ſcorn from impietie. That God iudge betwixt vs, whether heerein erred: yea, let men iudge, that are not drunke with thoſe Babyloniſh dregs. How long might an indifferent eie looke vpon the comicall and mimick actions in thoſe your myſteries that ſhould be ſacred, your magicall exorciſmes, your clericall ſhauings, your vncleanly vnctions, your croſſings, creepings, cenſings, ſprinklings, your couzening miracles, gariſh proceſſions, burning of noone-day, chriſtning of bells, marting of pardons, toſſing of beads, your ſuperſtitious hallowing of candles, wax, aſhes, palmes, chriſme, garments, roſes, ſwords, water, ſalt, the

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pontificall ſolemnities of your great maſter, and what-euer your new mother hath, beſides, plauſible, before he ſhould ſee ought, in all theſe, worthy of any other entertainment, than contempt! Who can but diſdaine, that theſe things ſhould procure any wiſe Proſelyte? Can not your owne memorie recount thoſe truly religious ſpirits, which hauing ſought *Rome* as reſolued Papiſts, haue left the world as holy Martyrs; dying for the deteſtation of that which they came to adore? Whence this? They heard & magnified that, which they now ſaw, and abhorred. Their fire of zeale brought them to the flames of martyrdome. Their innocent hopes promiſed them Religion: they found nothing but a pretence; promiſed deuotion, and behold idola-

trie : they ſaw, hated, ſuffered, and now reigne; whiles you wilfully, and vnbidden, will loſe your ſoule, where others meant to loſe, & haue found it. Your zeale dies, where theirs beganne to liue : you like to liue, where they would but die. They ſhall comfort vs, for you: they ſhall once ſtand vp againſt you : while they would rather die in the heat of that fire, than liue in the darkneſſe of their errors; you rather die in the Egyptian darkneſſe of errours, than liue in the pleaſant light of truth : Yea, I feare, rather in another fire, than this light.

Alàs! what ſhall we looke-for of you? Too late repentance, or obſtinate errour? Both miſerable. A *Spira*, or a *Staphylus*? Your friends, your ſelfe, ſhall wiſh you rather vnborn, than either.

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O thou, which art the great ſhepheard, great in power, great in mercie, which leaueſt the ninetie & nine to reduce one, fetch home (if thy will be) this thy forlorne charge: fetch him home, driue him home to thy fold, though by ſhame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I know not whether more pities your loſſe, or diſdeignes thus to be robb'd of a ſonne: Not for the need of you; but hir owne pietie, hir owne loue. For, how many troups of better informed ſoules hath ſhee euery day returning into hir lap; now breathing from their late Antichriſtianiſme, and embracing hir knees vpon their owne? She laments you, not for that ſhe feares ſhe ſhal miſſe you; but, for that ſhe knowes you

ſhall want hir. See you hir teares, and do but pitie your ſelfe as much as ſhe you. And, from your Mother, to deſcend to your Nurſe; Is this the fruit of ſuch education? Was not your youth ſpent in a Societie of ſuch comly order, ſtrict gouernment, wiſe lawes, religious care (it was ours: yet, let me praiſe it, to your ſhame) as may iuſtly challenge (after all brags) either RHEMES, or DOVVAY, or if your Ieſuites haue any other Den more cleanly, and more worthie of oſtentation? And could you come out freſh, and vnſeaſoned, from the middeſt of thoſe ſalt waues? Could all thoſe heauenly ſhowers fall beſide you; while you, like a *Gedeons* fleece, want moiſture? Shall none of thoſe diuine principles, which your youth ſeem'd to drinke in, checke you in

your

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your new errours? Alas! how vnlike are you to your ſelfe, to your name? *Iacob* wreſtled with an Angell, and preuailed: you grapple but with a Ieſuite, and yeeld. *Iacob* ſupplanted his brother: an *Eſau* hath ſupplanted you. *Iacob* changed his name for a better, by his valiant reſiſtance: you, by your cowardly yeelding, haue loſt your owne. *Iacob* ſtroue with God, for a bleſſing: I feare to ſay it, you againſt him for a curſe; for, no common meaſure of hatred, nor ordinary oppoſition, can ſerue a reuolter: Either you muſt be deſperatly violent, or ſuſpected. The mighty one of *Iſrael* (for he can do it) raiſe you fallen, returne you wandred; and giue you grace at laſt to ſhame the Diuell, to forſake your ſtepmother, to acknowledge your true Parent, to

ſatisfie the world, to ſaue your own ſoule. If otherwiſe ; I will ſay of you, as *Ieremie* of his Iſraelites (if not rather with more indignation) *My ſoule ſhall weepe in ſecret for your reuolt, and mine eyes ſhall drop downe teares, becauſe one of the Lords flocke is carried away captiue.*

cR. 13. 17.

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To my Lord and Patron, *the Lord* DENNY, *Baron of Waltham.*

EP. II. *Of the contempt of the world.*

MY Lord: my tongue, my pen, and my heart, are all your ſeruants; when you cannot heare me, through diſtance, you muſt ſee me in my Letters. You are now in the Senate of the Kingdome, or in the concourſe of the Citie, or perhaps (tho more rarely) in the royall face of the Court. All of them places fit for your place. From all theſe, let me call off your minde to hir home

aboue;

aboue; and, in the midſt of buſi-neſſe, ſhew you reſt: If I may not ra-ther commend, than admoniſh, and before-hand confeſſe my counſell ſuperfluous, becauſe your holy for-wardneſſe hath preuented it. You can affoord theſe, but halfe of your ſelfe: The better part is better be-ſtowed; Your ſoule is ſtill retired, and reſerued. You haue learned to vouchſafe theſe worldly things, vſe, without affection; and know to di-ſtinguiſh wiſely, betwixt a Stoicall dulneſſe, and a Chriſtian contempt: and haue long made the world, not your god, but your ſlaue. And, in truth (that I may looſe my ſelfe into a bold & free diſcourſe) what other reſpect is it worthy of? I would ad-ore it on my face, if I could ſee any Maieſtie, that might command ve-neration. Perhaps, it loues me not

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ſo much, as to ſhew me his beſt. I haue ſought it enough : and haue ſeene what others haue doted on ; and wondred at their madneſſe. So may I looke to ſee better things aboue, as I neuer could ſee ought heere, but vanitie and vileneſſe.

What is fame, but ſmoake ? and metall, but droſſe ? & pleaſure, but a pill in ſugar ? Let ſome gallants condemne this, as the voice of a Melancholike ſcholar: I ſpeake that which they ſhall feele, and ſhall confeſſe. Tho I neuer was ſo, I haue ſeene ſome as happy as the world could make them : and yet I neuer ſaw any more diſcontented. Their life hath beene neither longer, nor ſweeter, nor their heart lighter, nor their meales heartier, nor their nights quieter, nor their cares fewer, nor their complaints. Yea, wee haue

knowen ſome, that haue loſt their mirth when they haue found welth; and at once haue ceaſed to be merrie and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could be long, yet how vnſound! If they were ſound, they are but as a good day betweene two agues, or a ſun-ſhine betwixt two tempeſts. And if they were long, their honie is exceeded by their gall. This ground beares none but maples, hollow and fruitleſſe; or, like the banks of the dead ſea, a faire apple, which vnder a red ſide containes nothing but duſt. Euerie flower in this garden either pricks, or ſmelles ill. If it be ſweet, it hath thorns: & if it haue no thorns, it annoies vs with an ill ſent. Go thē, ye wiſe idolatrous Paraſites, & erect ſhrines, and offer ſacrifices to your

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god, the world; and ſeeke to pleaſe him with your baſe and ſeruile deuotions: It ſhalbe long enough ere ſuch religion ſhall make you happy. You ſhall at laſt forſake thoſe altars, empty and ſorrowfull. How eaſie is it for vs Chriſtians, thus to inſult ouer the worldling, that thinks himſelfe worthy of enuy! How eaſie to turne off the world with a ſcornfull repulſe; & when it makes vs the Diuels proffer, *All theſe will I giue thee*, to returne *Peters* anſwer, *Thy ſiluer and thy golde periſh with thee*! How eaſie to account none ſo miſerable, as thoſe that are rich with iniurie, and grow great by being conſcious of ſecret euils! Wealth and honour, when it comes vpon the beſt termes, is but vain; but, when vpon il conditions, burdenſome. When they are at the beſt, they are ſcarſe friends; but,

when

when at the worſt, tormentors. Alas! how ill agrees a gay coat, and a feſtered heart? what auailes an high title, with an hell in the ſoule? I admire the faith of *Moſes*: but, preſuppoſing his faith, I wonder not at his choice. He preferred the afflictions of *Iſrael*, to the pleaſures of *Egypt*; and choſe rather to eat the Lambe, with ſowre herbs, than all their fleſh pots: For, how much better is it to be miſerable than guiltie? and what compariſon is there betwixt ſorrow and ſinne? If it were poſſible, let me be rather in hell without ſinne, than on earth wickedly glorious. But, how much are wee bound to God, that allowes vs earthly fauors, without this oppoſition! That GOD hath made you at once honourable and iuſt, and your life pleaſant and holy, and hath giuen you an high

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ſtate with a good heart; are fauours that looke for thanks. Theſe muſt bee acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

What God hath giuen you, is nothing to that he means to giue: He hath beene liberall; but hee will be munificent. This is not ſo much as the taſte of a full cup. Faſten your eies vpon your future glory, and ſee how meanly you ſhal eſteeme theſe earthly graces. Here you command but a little pittance of mould (great indeed to vs; little to the whole:) there, whole heauen ſhall be yours. Heere you command, but as a ſubiect: there you ſhal raigne as a King. Heere you are obſerued; but ſometimes with your iuſt diſtaſte: There you ſhal raigne with peace and ioy: Heere you are noble among men;

there, glorious amongſt Angels. Heere, you want not honour ; but you want not croſſes : there is nothing but felicity. Heere you haue ſome ſhort ioies : there is nothing but eternity. You are a ſtranger heere : there at home. Heere Satan tempts you, and men vex you: there Saints and Angels ſhall applaud you, and God ſhall fill you with himſelfe. In a word, you are onely bleſſed heere, for that you ſhall be.

Theſe are thoughts worthie of greatneſſe: which, if we ſuffer either imploiments or pleaſures to thruſt out of our doores, wee doe wilfully make our ſelues comfortleſſe. Let theſe ſtil ſeaſon your mirth, & ſweeten your ſorrows, & euer interpoſe thẽſelues betwixt you & the world. Theſe only can make your life happie, and your death welcome.

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To my Lord HAY, H. and P.

EP. III. *Of true Honour.*

MY Lord: It is safe to cõplain of Nature, where Grace is; and to magnifie Grace, where it is at once had and affected. It is a fault of Nature, and not the least, that as shee hath dimme eies, so they are mis-placed. Shee lookes still, either forward, or downward; forward to the obiect shee desires, or downward to the meanes: Neuer turnes her eies, either backward, to see what shee was; or vp-

ward, to the cauſe of her good: Whence, it is iuſt with God to withhold what hee would giue, or to curſe that which he beſtowes; and to beſot carnall mindes with outward things, in their value, in their deſire, in their vſe: Whereas true wiſdome hath cleere eies, and right ſet; and therefore ſees an inuiſible hand in all ſenſible euents, effecting all things, directing all things to their due end; ſees on whom to depend, whom to thanke. Earth is too low, and too baſe, to giue bounds vnto a ſpirituall ſight. No man then can truly know what belongs to wealth, or honour, but the gracious; either how to compaſſe them, or how to prize them, or how to vſe them. I care not how many thouſand waies there are to ſeeming honour, beſides this of ver-

tue:

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tue : they all (if more) ſtill leade to ſhame : Or what plots are deuiſed to improoue it, if they were as deepe as hell, yet their end is loſſe. As there is no counſel againſt God : ſo there is no honour without him. Hee enclines the hearts of Princes to fauour ; the hearts of inferiours to applauſe. Without him, the hand cannot mooue to ſucceſſe ; nor the tongue to praiſe : And what is honour without theſe ? In vaine doth the World frowne vpon the man, whom he meanes to honour ; or ſmile, where hee would diſgrace. Let mee then tell your L. who are fauorites in the Court of Heauen ; euen whiles they wander on Earth : Yea let the great King himſelfe tell you, *Thoſe that honour me, I will honour.* That men haue the grace to giue honour to

God, is an high fauour : but becauſe men giue honour to God (as their duty) that therefore God ſhould giue honour to men, is to giue becauſe he hath giuen. It is a fauour of God, that man is honoured of man like himſelfe : but, that God alloweth of our endeuours as honour to himſelfe, is a greater fauour than that wherewith hee requites it.

This is the goodneſſe of our God: The man that ſerues him, honours him : and whoſoeuer honours him with his ſeruice, is crowned with honor. I challenge all times, places, perſons : who euer honoured God, and was neglected ? Who wilfully diſhonoured him, and proſpered ? Turne ouer all Records, and ſee how ſucceſſe euer bleſſed the iuſt, after many dangers, after many

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ſtormes of reſiſtance, and left their concluſion glorious ; how all godleſſe plots, in their looſe, haue at once deceiued, ſhamed, puniſhed their Authour. I goe no further: Your owne breſt knowes, that your happie experience can heerein iuſtifie God. The world hath noted you for a follower of vertue ; and hath ſeene how faſt Honour followed you: Whiles you ſought fauour with the God of Heauen, hee hath giuen you fauour with his Deputie on Earth.

Gods former actions are paterns of his future : Hee teaches you what hee will doe, by what hee hath done. Vnleſſe your hand bee wearie of offering ſeruice, hee cannot either pull in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his

honour, on not failing you. You cannot diſtruſt him, whom your proofe hath found faithfull. And whiles you ſettle your heart in this right courſe of true glory; laugh, in ſecret ſcorne, at the idle endeuours of thoſe men, whoſe policies would out-reach God, and ſeize vpon honour without his leaue. God laughs at them in Heauen. It is a ſafe and holy laughter, that followes his. And pitie the prepoſterous courſes of them, which make Religion but a foot-ſtoole to the ſeat of aduancement; which care for al things but heauen; which make the world their ſtanding marke; and doe not ſo much as roue at God. Many had ſped well, if they had begun well, and proceeded orderly.

A falſe method is the bane of many hopefull endeuours. God bids

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vs ſeeke firſt his Kingdome ; and earthly things ſhall finde vs, vnſought. Fooliſh nature firſt ſeeks the world : and if ſhe light on God by the way, it is more than ſhe expects, deſires, cares for ; and therfore failes of both, becauſe ſhe ſeeks neither aright. Many had been great, if they had cared to be good; which now are croſſed in what they wuld, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuite, I doubt he had been both poore and fooliſh : now, he aſked wiſdome, and gained greatnes : Becauſe he choſe well, he receiued what he asked not. O the bountie and fidelitie of our God ! becauſe we would haue the beſt, he giues vs all : Earth ſhall wait vpon vs, becauſe we attend vpon Heauen.

Go-on then, my Lord, go-on

happily

happily to loue religion, to practiſe it: let God alone with the reſt. Be you a Patterne of Vertue; he ſhall make you a Precedent of Glorie. Neuer man loſt ought, by giuing it to God: that liberall hand returnes our gifts, with aduantage. Let men, let God ſee that you honour him; and they ſhall heare him proclame before you, *Thus ſhall it be done to the man whom the King will honour.*

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To Mr. Nevvton, *Tutor to the Prince.*

Ep. IV. *Of Gratulation, for the hopes of our Prince; with an aduiſing apprecation.*

SIr, God hath called you to a great and happie charge; You haue the cuſtodie of our common Treaſure: Neither is there any ſeruice comparable to this of yours; whether wee regard God, or the world. Our labours, oft times, beſtowed vpon many, ſcarſe profit one: yours, beſtowed vpon one, redounds to the profit of many millions:

ons: This is a ſummary way of obliging all the world to you. I incourage you not in your care: you haue more comfort in the ſucceſſe of it, than all words can giue you. The very ſubiect of your paines would giue an heart to him that hath none. I rather congratulate, with you, our common happineſſe, and the hopes of poſteritie, in that royall and bleſſed iſſue. You haue beſt cauſe to be the beſt witnes of the rare forwardneſſe of our gracious Maſter: and I haue ſeene enough, to make mee thinke I can neuer be enough thankful to God for him. That Princes are fruitfull, is a great bleſſing; but, that their children are fruitfull in grace, and not more eminent in place than vertue, is the greateſt fauor God can doe to a State. The goodneſſe of a priuate man is his own; of a Prince,

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the whole worlds. Their words are Maxims, their actions examples, their examples rules. When I compare them with their royall Father (as I do oft and cheerfully) I cannot say whether hee be more happie in himselfe, or in them. I see both, in him, and them; I see and woonder, that God distributes to naturall Princes gifts proportionable to their greatnesse. That wise Moderatour of the world knowes what vse is of their parts: he knowes that the head must haue all the senses that pertein to the whole bodie: And how necessarie it is, that inferiours should admire them no lesse for the excellencie of their graces, than for the sway of their authoritie. Whereupon it is, that he giues heroicall qualities to Princes: and, as he hath bestowed vpon them his owne name;

ſo alſo he giues them ſpeciall ſtamps of his owne glorious image. Amongſt all other vertues, what a comfort is it to ſee thoſe yeeres, and thoſe ſpirits ſtoope ſo willingly to deuotion? Religion is growen too ſeuere a Miſtreſſe for yong and high courages to attend. Very rare is that Nobilitie of blood, that doth not challenge libertie; and that libertie, that ends not in looſeneſſe. Lo, this example teacheth our gallants, how well euen Maieſtie can ſtand with homage; Maieſtie to men, with homage to God.

Farre be it from mee, to doe that which my next clauſe ſhall condemne: but, I thinke it ſafe to ſay, that ſeldome euer thoſe yeeres haue promiſed, ſeldome haue performed ſo much. Only God keepe two miſchiefs euer from within the ſmoake

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of his Court; *Flatterie* and *Treacherie*: The iniquitie of times may make vs feare theſe; not his inclination.

For, whether as Engliſh, or as men, it hath been euer familiar to vs to fawne vpon Princes: Tho, what doe I beſtow two names vpon one vice, but attired in two ſundry ſutes of euill? For, *Flatterie* is no other than gilded treaſon; nothing elſe but poiſon in golde: This euill is more tame; not leſſe dangerous. It had beene better for many great ones not to haue been, than to haue been in their conceits more than men. This, *Flatterie* hath done: and what can it not? That other, *Treacherie*, ſpilles the blood; this, the vertues of Princes. That takes them from others; this bereaues them of themſelues. That, in ſpight of the Actours, doth but change their

Crowne;

Crowne ; this ſteales it from them for euer. Who can but woonder, that reads of ſome not vnwiſe Princes, ſo bewitched with the inchantments of their Paraſites, that they haue thought themſelues Gods immortall, & haue ſuffered themſelues ſo ſtiled, ſo adored? Neither Temples, nor Statues, nor Sacrifices haue ſeemed too much glory to the greatneſſe of their ſelfe-loue ; Now none of all their actions could be either euill, or vnbeſeeming ; Nothing could proceed from them worthie of cenſure, vnworthie of admiration : Their very ſpots haue beene beautie, their humors iuſtice, their errors witty, their Paradoxes diuine, their exceſſes heroicall. O the damnable ſeruility of falſe minds! which perſwade others of that which themſelues laugh to ſee beleeued. O the

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dangerous credulitie of ſelfe-loue, which entertaines all aduantages if neuer ſo euill, neuer ſo impoſsible. How happy a ſeruice ſhall you doe to this whole world of ours, if you ſhall ſtill ſettle in that princely mind a true apprehenſion of himſelfe; and ſhal teach him to take his own height aright; and euen from his childhood to hate a paraſite, as the worſt traitor: To breake thoſe falſe glaſſes, that would preſent him a face not his owne: To applaud plaine truth, and bend his browes vpon exceſsiue praiſes. Thus affected, he may bid vice doe her worſt. Thus ſhall hee ſtriue with vertue, whether ſhall more honour each other. Thus ſincere and ſolid glorie ſhall euery where follow, and crowne him. Thus, when he hath but his due, he ſhall haue ſo much,

that hee ſhall ſcorne to borrow the falſe colours of adulation. Goe on happily in this worthy and noble imploiment. The work cannot but ſucceed, that is furthered with ſo many praiers.

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To Sr. *Thomas Challoner.*

EP. V. *A report of ſome Obſeruations in my trauell.*

SIr, beſides my hopes, not my deſires, I trauelled of late; for knowledge partly, & partly for health. There was nothing that made not my iourney pleaſant, ſaue the labour of the way: which yet was ſo ſweetly deceiued, by the ſociety of Sr. *Edmund Bacon* (a Gentleman truly honourable, beyond all titles) that I found ſmall cauſe to complaine. The ſea brookt not me,

nor I it; an vnquiet element, made only for wonder & vſe, not for pleaſure. Alighted once frõ that woodden conueyance, and vneuen way, I bethought my ſelfe how fondly our life is committed to an vnſteadie and reeling peece of wood, fickle windes, reſtleſſe waters; while wee may ſet foot, on ſtedfaſt & conſtant earth. Lo, then euery thing taught me, euery thing delighted mee; ſo readie are wee to be affected with thoſe forraine pleaſures, which at home we ſhould ouer-looke. I ſaw much, as one might in ſuch a ſpan of earth, in ſo few moneths. The time fauoured me: for, now newly had the key of peace opened thoſe parts which war had before cloſed; cloſed (I ſay) to all Engliſh, ſaue either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what

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ſtrange faſhions, enterteinment, dangers, delights we found) are fit for other eares, & Winter euenings. What I noted, as a Diuine, within the ſphere of my profeſſion, my paper ſhall not ſpare in ſome part to report; and that to your ſelfe, which haue paſſed a lõger way, with more happie fruit of obſeruation. Euen little ſtreames empty themſelues into great riuers; and they againe into the Sea. Neither do I deſire to tell you what you know not: it ſhall be ſufficient that I relate ought, which others ſhall thinke memorable.

Along our way, how many Churches ſaw we demoliſhed! Nothing left, but rude heaps, to tel the paſſenger, there had beene both deuotion and hoſtilitie. O the miſerable footſteps of war, beſides blood-ſhed, ruine and deſolation! *Furie* hath done

that there, which *Couetouſneſſe* would do with vs; would do but ſhall not: The truth within, ſhal ſaue the walls without. And, to ſpeak truly (whatsoeuer the vulgar exclaime) Idolatrie pull'd downe thoſe walls; not rage. If there had beene no Hollander to raze them, they ſhould haue fallen alone, rather than hide ſo much impiety vnder their guilty roofe. Theſe are ſpectacles not ſo much of cruelty as iuſtice; Cruelty of man, Iuſtice of God. But (which I wondred at) Churches fall, and Ieſuites Colleges riſe, euery where: There is no City, where thoſe are not either rearing, or built. Whence commeth this? Is it, for that deuotion is not ſo neceſſarie as Policie? Thoſe men (as wee ſay of the Fox) fare beſt, when they are moſt curſed. None ſo much ſpighted of their owne; none ſo ha-

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ted of all; none ſo oppoſed by ours: and yet theſe ill weeds grow. Whoſoeuer liues long, ſhall ſee them feared of their owne, which now hate them; ſhall ſee theſe ſeuen lean kine deuoure all the fat beaſts that feed on the medowes of *Tyber*. I prophecie, as *Pharaoh* dreamed: The euent ſhall iuſtifie my confidence.

At *Bruxilles*, I ſaw ſome Engliſh-women profeſſe themſelues *Veſtalls*; with a thouſand rites, I know not whether more ridiculous, or magicall. Poore ſoules! they could not be fooles enough at home. It would haue made you to pitie, laugh, diſdaine (I know not which more) to ſee by what cunning ſleights & faire pretences that weake ſex was fetcht into a wilfull bondage; and (if thoſe two can agree) willingly conſtrained to ſerue a maſter whom they

muſt and cannot obey: whom they neither may forſake for their vow, nor can pleaſe for their frailty. What followes hence? Late ſorrow, ſecret miſchiefe, miſerie irremediable. Their forwardneſſe for wil-worſhip ſhall condemne our coldneſſe for truth.

I talked there (in more boldneſſe, perhaps, than wiſdome) with *Coſterus* a famous Ieſuite; an old man, more teaſty than ſubtle, and more able to wrangle than ſatisfie. Our diſcourſe was long and rouing; and on his part full both of words and vehemency. He ſpake as at home; I as a ſtranger: yet ſo, as he ſaw mee modeſtly peremptory. The particulars would ſwell my Letter too much: It is enough, that the Truth loſt leſſe than I gained. At *Gaunt* (a City that commands reuerence for

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age, & wonder for the greatnes) we fell vpon a *Cappucine* Nouice, which wept bitterly, becauſe he was not allowed to bee miſerable. His head had now felt the razor, his backe the rod: all that Laconicall diſcipline pleaſed him well; which another, being condemned to, would iuſtly account a torment. What hindred then? Pietie, to his mother, would not permit this which he thought piety to God: Hee could not be a willing begger, vnleſſe his mother muſt beg vnwillingly. He was the only heir of his father, the only ſtay of his mother: the comfort of hir widowhood depended on this hir orphane; who now naked muſt enter into the world of the *Cappucines*, as hee came firſt into this; leauing his goods to the diuiſion of the fraternitie: The leaſt part whereof

ſhould

ſhould haue beene hirs, whoſe hee wiſhed all: Hence thoſe teares, that repulſe. I pitied his ill-beſtowed zeale; and rather wiſhed, than durſt teach him more wiſdome. Theſe men for deuout, the Ieſuites for learned and pragmaticall, haue ingroſſed all opinion, from other Orders. O hypocriſie! No *Cappucine* may take or touch ſiluer: for, theſe are (you know) the quinteſſence of *Franciſcan* ſpirits. This metall is as very an *Anathema* to theſe, as the wedge of gold to *Achan*; at the offer whereof he ſtarts back, as *Moſes* from the ſerpent: Yet he caries a boy with him, that takes and caries it; and neuer complaines of either metall or meaſure. I ſaw, and laughed at it; and, by this open tricke of hypocriſie, ſuſpected more, more cloſe. How could I chuſe? while com-

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monly the leaſt appeares of that which is; eſpecially of that which is loathſome in appearance, much more in nature. At *Namurs*, on a pleaſant & ſteepe hil-top, we found one that was tearmed a maried Hermite; approuing his wiſdome aboue his fellowes, that could make choice of ſo cheerfull and ſociable a ſolitarineſſe. Whence, after a delightfull paſſage vp the ſweet riuer *Moſa*, we viſited the populous & rich Clergie of *Leodium*. That great Citie might well be dichotomized into Cloiſters and Hoſpitals. If I might aduenture, I could here play the Critik, after all the ruins of my neglected Philology. Old monuments, and after them our *Lipſius*, call this people *Eburones*: I doubt whether it ſhould not rather be written *Ebriones*; yet without ſearch of any other Re-

cords,

cords, ſaue my owne eyes: While yet I would thoſe ſtreets were more moiſt with wine, than with blood; wherin no day, no night is not diſmall to ſome. No law, no Magiſtrate layes holde on the knowen murderer, if himſelfe liſt: For three dayes after his fact, the gates are open, and iuſtice ſhut: priuate violence may purſue him, publique iuſtice can not: whence, ſome of more hot temper carue thẽſelues of reuenge; others take-vp with a ſmall pecuniarie ſatisfaction. O *England*, thought I, happy for iuſtice, happy for ſecuritie! There you ſhall find in euery corner a Maumet; at euery doore a Begger, in euery diſh a Prieſt. From thence we paſſed to the *Spa*, a Village famous for hir medicinall and minerall waters, compounded of Yron & Coperice; the vertue wher-

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of yet the ſimple inhabitant aſcribes to their beneficial Saint, whoſe heauy foot hath made an il-ſhaped impreſſion, in a ſtone of his * *Sauenir*; A water more holſome than pleaſant, & yet more famous than holſome. The wide deſerts (on which it borders) are haunted with three kindes of ill cattell; Free-booters, Wolues, Witches: Although theſe two laſt are oft-times one. For, that ſauage *Ardenna*, is reputed to yeeld many of thoſe monſters, whom the Greeks call Λυκανθρώπους; they, *Lougarous*; we (if you will) Witch-wolues: Witches that haue put on the ſhape of thoſe cruell beaſts. We ſaw a boy there, whoſe halfe-face was deuoured by one of them neere the village: yet ſo, as that the eare was rather cut than bitten off. Not many dayes before our comming, at *Limburgh*

* *The name of the vpper Well of the* Spa.

burgh, was executed one of those miscreants, who confessed on the wheele to haue deuoured two and fourtie children in that forme. It would aske a large volume, to scan this Probleme of *Lycanthropy*. The reasons, wherwith their relatiõ furnisht me on both parts, would make an Epistle tedious. This in short I resolued; A substantiall change is aboue the reach of all infernal powers, proper to the same hand that created the substance of both: Heerin the Diuell playes the double Sophister; yea, the Sorcerer with Sorcerers. Hee both deludes the Witches conceit, and the beholders eies.

One thing I may not omit, without sinfull ouer-sight; A short, but memorable Storie, which the *Grephier* of that Towne (though of different Religion) reported to more

eares

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eares than ours. When the laſt Inquiſition tyrannized in thoſe parts, and helpt to ſpend the Faggots of *Ardenna*; one of the reſt, a confident Confeſſour, being led farre to his ſtake, ſung Pſalmes along the way, in an heauenly courage, and victorious Triumph: the cruell Officer enuying his laſt mirth, and grieuing to ſee him merrier than his tormentours, commanded him ſilence; He ſings ſtill, as deſirous to improoue his laſt breath to the beſt. The view of his approaching glorie, bred his ioy; his ioy breakes foorth into a cheerfull confeſſion: The enraged Shiriffe cauſes his tongue, drawen foorth to the length, to be cut off neere the roots. Bloodie wretch! It had beene good Muſicke to haue heard his ſhreeks: but, to heare his Muſicke was torment. The poore

Martyr dies in ſilence, reſts in peace. Not many moneths after, our butcherly Officer hath a ſonne borne with his tongue hanging down vpon his chin, like a Deare after long chace; which neuer could be gathered vp within the bounds of his lips. O the diuine hand, full of iuſtice, full of reuenge! Go now, *Lipſius*, and write the new miracles of thy Goddeſſe; and confirme ſuperſtition by ſtrange euents. Iudge you that haue ſeene, if euer the Chapell of *Halle* or *Zichem* haue yeelded ought more notable. Wee met euery where Pilgrimes to thoſe his Ladies: two Ladies ſhall I call them, or one Ladie in two ſhrines? If two, why do they worſhip but one? If but one, why doth ſhe that cure at *Zichem*, which at *Halle* ſhe could not? O what pity it is, that ſo high a wit ſhould in the

Hiſtoire et Miracles, &c. Que le 8. iour du mois de Septembre au dict an. 1603. eſtant Feſte de la Natiuité de noſtre Dame, le nombre de Pelerins a eſté enuiron 20000. Pag. 35.

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last act be subiect to dotage! All the masculine brood of that braine wee cherished, and (it need were) admired: but these his silly virgins, the feeble issue of distempered age, who can abide? One of his darlings, at *Louan*, tolde mee from his owne mouth-, that the elder of these two daughters, was by him in ten daies got, conceiued, borne, christened. I beleeued, and wondred not. These acts of superstition haue an inuisible father, and mid-wife: besides that it is not for an Elephant to goe three yeeres with a Mouse. It was told mee in the shop of his *Moretus*, not without some indignation, that our King, when he had well viewed the booke, and read some Passages, threw it to the ground with this Censure; *Damnation to him that made it, and to him that beleeues it.* Whether

Virgo Hallensis.

a true ſtory, or one of their Legends, I inquire not: I am ſure, that ſentence did not ſo much diſcontent them, as it ioied me. Let me tell you yet, ere I take off my pen, two wonders more, which I ſaw in that wonder of Cities, *Antwerp*; One, a ſolemne maſſe in a ſhambles, & that on Gods day: while the houſe was full of meat, of butchers, of buyers, ſome kneeling, others bargaining, moſt talking, al buſie. It was ſtrange to ſee one houſe ſacred to God, and the belly; and how thoſe two ſeruices agreed: The Prieſt did eat fleſh, the butchers ſold fleſh, in one roofe, at one inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, & orally deuour it whole: whether was the more butcher? The like we might haue ſeene at *Malines*. The other, an Engliſh-man, ſo

Mechlinia. One *Goodwin* a Kentiſh-man.

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madly deuout, that he had wilfully mur'd vp himselfe as an *Anachoret*; the worst of all prisoners: There sate he pent-vp, for his further merit, halfe hunger-starued for the charitie of the Citizens. It was worth seeing, how manly he could bite-in his secret want, and dissemble his ouer-late repentance. I cannot commend his mortification, if hee wish to bee in heauen, yea, in purgatorie, to bee deliuered from thence: I durst not pitie him; because his durance was willing, and (as hee hoped) meritorious: But, such incouragement as he had from mee, such thanke shall hee haue from God; who in stead of an *Euge*, which hee lookes for, shall angerly challenge him, with *Who required this?* I leaue him now, in his owne fetters; You, to your

worthy and honourable imployments.

Pardon me this length. *Loquacity* is the naturall fault of *Trauellers*: while I profit any, I may well bee forgiuen.



To

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To Sr. *Dauid Murray.*

EP. VI. *Concerning the Miracles of our time.*

INdeede the World abounds with Miracles. Theſe, while they fil the mouths of many, ſway the faith of ſome, and make all men wonder. Our nature is greedy of newes; which it will rather faine, than want. Certainly, ere long, miracles will bee no wonders, for their frequence. I had thought, our age had had too many gray haires, and with time experience, & with

experience craft, to haue descried a iuggler; but, now I see, by the simplicitie, it declines to his second childhood. The two Lipsian Ladies, the charmes of *Blunstones* boy, and *Garnets* straw, what a noise haue they made! I onely wonder how *Faux* and *Catesby* escaped the honor of Saints, and priuilege of miracles. Heerein you aske my sentence; more seasonably, than you hoped. For, I meant to haue wrote a iust volume of this subiect, and furnisht my selfe accordingly in that region of wonders; but that I feared to surcharge the nice stomacke of our time, with too much. Neither would my length haue ought auailed you; whose thoughts are so taken vp with those high and seruiceable cares, that they can giue no leasure to an ouer-long discourse. May it please

you

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you therefore to receiue, in ſhort, what I haue deliberately reſolued in my ſelfe, and thinke I can make good to others.

I haue noted foure ranks of commonly-named Miracles: from which, if you make a iuſt ſubduction, how few of our wonders ſhall remaine either to beleefe or admiration! The firſt meerely reported, not ſeene to be done; the next ſeeming to bee done, but counterfeited; the third, truly done, but not true miracles; the laſt, truly miraculous, but by Satan. The firſt of theſe are bred of lies, and nouriſhed by credulitie. The mouth of fame is full of ſuch blaſts. For theſe, if I liſted a while to rake in the *Legends*, and booke of *Conformities*, an ingenuous Papiſt could not but bluſh, an indifferent Reader could

not but lay his hand on his ſpleene, and wonder as much that any man could bee ſo impudent to broach ſuch reports, or any ſo ſimple to beleeue them; as the credulous multitude wonders that any ſhould bee ſo powerfull to effect them. But, I ſeek neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*, hath more impoſſible tales, more ridiculous lies. Yea, to this head, *Canus* himſelfe (a famous Papiſt) dare referre many of thoſe ancient miracles reported, and (by all likelihood) beleeued of *Bede*, and *Gregory*. The next are bredde of fraud, and couzenage, nouriſhed by ſuperſtition. Who knowes not, how the famous Kentiſh Idoll mooued his eies, and hands, by thoſe ſecret gimmers, which now euery Puppet-play can

The Rood of Grace at Boxley Abby.

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imitate? How Saint *VVilfreds* needle opened to the penitent, and closed it selfe to the guiltie? How our Ladie sheds the teares of a bleeding vine? and doth many of hir dayly feats, as *Bel* did of olde eat vp his banket, or as *Picens* the Eremite fasted fourtie dayes. But, these two euery honest Papist will confesse, with voluntarie shame and griefe; and grant that it may grow a disputable question, Whether Mountbanks or Priests are the greatest couzeners. *Viues* beyond his woont vehemently tearmes them execrable and satanicall impostors. The third are true works of God, vnder a false title: God giues them their being, men their name: vniust, because aboue their nature; wherein, the Philosopher and the superstitiously ignorant, are contrarily extreame;

while the one ſeeks out naturall cauſes of Gods immediate & metaphyſicall works; The other aſcribes ordinary effects to ſupernaturall cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Ladie; If a ſouldier, armed with his vow, eſcape gun-ſhot; a captiue, priſon; a woman trauelling, death; the vulgar (and I would they alone) cry out, A miracle! One loadſtone hath more wonder in it, than a thouſand ſuch euents. Euery thing drawes a baſe minde to admiration. *Franceſco del Campo* (one of the Arch-dukes Quiries) tolde vs, not without importunate deuotion, that in that fatal field of *Newport*, his vow to their Virgin helpt him to ſwim ouer a large water, when the oares of his armes had neuer before tried any waues. A dogge hath done more, without ac-

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knowlegement of any Saint. Feare giues ſudden inſtincts of skill, euen without precept. Their owne *Coſterus* durſt ſay, that the cure of a diſeaſe is no miracle: His reaſon, becauſe it may be done by the power of Nature, albee in longer time. *Yeeld this, and what haue *Lipſius* his two Ladies done? wherefore ſerues all this clamour, from the two hilles? I aſſented not; neither will be heerein thus much their enemie: For, as well the maner of doing, as the matter, makes a miracle. It *Peters* handkerchiefe, or ſhadow, heale a diſeaſe, it is miraculous, though it might haue been done by a Potion. Manie of their recoueries, doubtleſſe, haue been wrought through the ſtrength of Nature in the Patient; not of vertue in the Saint. How many ſicke men haue mended, with

their

* En l'an mil ſix cents & trois, y fureut comptez cent & trente cinq; potences & iambes de bois de perſonnes boyteuſes y apportées au ſeul eſpace de quatre ou cincq; mois. Hiſtoire & Miracles. c. 12. p. 34.

their phyſicke in their pocket? tho manie other alſo (I doubt not) of thoſe cures haue fallen into the fourth head; which indeed is more knottie, and requires a deeper diſcourſe. Wherein, if I ſhall euince theſe two things, I ſhall (I hope) ſatisfie my Reader, & cleere the truth: One, that miracles are wrought by Satan; the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this authour. I contend not of words: wee take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing maruellous and miraculous; ſuch as the Spirit of God in either inſtrument calles δυνάμεις, and גבורות. Perhaps, it would be more proper to ſay, that God works theſe miracles by Satan: for, as in the naturall and voluntary motions of wicked men;

Or אות מופת

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ſo in the ſupernaturall acts of euill ſpirits (as they are acts) there is more than a meere permiſſion. Satan, by his tempeſt, bereaues *Iob* of his children: yet *Iob*, looking higher, ſaith, *The Lord hath taken.* No Sophiſtrie can elude this proofe of *Moſes*; that a Prophet or dreamer may giue a true ſigne or woonder, and yet ſay, *Let vs go after ſtrange gods*: nor that of Deut. 13.1. our Sauiour, who foretelles of falſe Chriſts, falſe Prophets that ſhall giue σημεῖα μεγαλα καὶ τερατα; ſignes and woonders, & thoſe great. There are ſome too great, I grant, for the hand of all infernall powers: by which, our Sauiour inuincibly proues the truth of his Deity: Theſe neuer graced falſehood, neither admit any precedent from our times. As to the reſt ſo frequent and common, for me, I could not beleeue the Church of *Rome*

were Antichriſtian, if it had not boaſted of theſe wonders. All the knot lies then, in the application of this to *Rome*, and our imaginary Ladie: How ſhall it appeare, that their miracles are of this kinde? *Ludouicus Viues* giues ſix notes to diſtinguiſh Gods miracles, from Satans; *Lipſius* three: Both of them too manie, as might eaſily be diſcouered by diſcuſſing of particulars. It is not ſo much the greatneſſe of the worke, nor the beleefe of witneſſes, nor the qualitie nor maner of the action, nor truth of eſſence, that can deſcrie the immediate hand which worketh in our miracles. That alone is the true and golden rule which *Iuſtin Martyr* (if at leaſt that booke be his) preſcribes in his *Queſtions & Anſwers*; How ſhall it be knowen that our miracles are better than the Heathens,

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thens, although the euent countenance both alike? *Resp. Ex fide & cultu veri Dei*: Miracles must be iudged by the doctrine which they confirme; not the doctrine by the miracles. The Dreamer or Prophet must be esteemed, not by the euent of his wonder; but, by the substance and scope of his teaching. The Romanists argue preposterously, while they would proue the truth of their Church by miracles; whereas they should proue their miracles by the truth. To say nothing of the fashion of their cures, that one is prescribed to come to our Ladie, rather on a Friday, as * *Henrie Loyez*; another, to wash nine dayes in the water of MONT-AIGV, as *Leonard Stocqueau*; another, to eat a peece of the Oke where the image stood, * as *Magdaleine* the widow of *Bruxelles*.

By the faith and worship of the true God.

Pag. 7.

Histoire et Miracles de nostre Dame. Pag. 73. Pag. 102.

All

All which, if they ſauour not ſtrong of magicall receits, let the Indifferent iudge. Surely, either there is no ſorcerie, or this is it. All ſhall be plaine, if the doctrine confirmed by their miracles be once diſcuſſed: for, if that be diuine Truth, we doe vniuſtly impugne theſe works as diabolicall; if falſhod, they doe blaſphemouſly proclaime them for diuine. Theſe works tend all chiefly to this double doctrine; That the bleſſed Virgin is to be inuoked for her mediation, That God & Saints are to be adored in and by Images. Poſitions that would require a Volume, and ſuch as are liberally diſputed by others: whereof one is againſt Scripture; the other (which in theſe caſes values no leſſe) beſides it. One Deifies the Virgin; the other, a ſtocke or ſtone. It matters

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not what ſubtle diſtinctions their learned Doctors make betwixt mediation of Redemption, and Interceſſion, Δουλεία, and Λατρεία, the Saint, and the Image: Wee know, their common people, whoſe deuotion inriches thoſe ſhrines (by confeſſion of their owne Writers) climbe the Hill of *Zichem* with this conceit, that *Mary* is their Sauioreſſe, that the ſtocke is their Goddeſſe: which vnleſſe it bee true, how doe their wonders teach them lies! & therefore how from God! But, to take the firſt at beſt (for, the ſecond is ſo groſſe, that were not the ſecond Commandement by Papiſts purpoſely razed out of their Primiers, children and carters would condemne it) it cannot be denied, that all the ſubſtance of praier is in the heart; the vocal ſound is but a com-

Examen Pacifique de la doctrine des Hugenots. O ſauuereſſe, ſauue moy. Manuel of French praiers, printed at *Liege*, by approbation and authority of *Anton Chewart* Inquiſitor, &c.

plement, and as an outward caſe wherin our thoughts are ſheathed. That Power cannot know the praier, which knowes not the heart: either then the Virgin is God, for that ſhee knowes the heart, or to know the heart is not proper to God : or to know the heart, and ſo our praiers, is falſly aſcribed to the Virgin : and therefore theſe wonders, which teach men thus to honour her, are Doctors of lies ; ſo, not of GOD. There cannot bee any diſcourſe, wherein it is more eaſie to bee tedious. To end ; If praiers were but in words, and Saints did meddle with all particularities of earthly things, yet bleſſed *Mary* ſhould bee a God, if ſhee could at once attend all her Suiters. One ſolicites her at *Halle*, another at *Scherpen-heuuell*, another at *Luca*, at our *VValſingham* another ;

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one in *Europe*, another in *Asia*; or perhaps another is one of her new Clients in *America*: Ten thousand deuout Suppliants are at once prostrate before her seuerall shrines. If she cannot heare al, why pray they? If she can, what can God do more? Certainely (as the matter is vsed) there cannot be greater wrong offered to those heauenly spirits, than by our importunate superstitions to be thrust into Gods throne; and to haue forced vpon them the honors of their Maker. There is no contradiction in heauen: a Saint cannot allow that an Angell forbids. *See thou doe it not*, was the voice of an Angell: if all the miraculous blocks in the world shall speake contrarie, wee know whom to beleeue. The old rule was, * Μαρίαν μηδεὶς προσκυνείτω: Either that rule is diuelliſh, or this

* Let no man worship the Virgin *Mary*.

practise. And if this practise bee ill, God deliuer me from the immediate author of these miracles. Change but one Idoll for another, & what differ the wonders of *Apolloes* Temples, from those of these Chapels? Wee reuerence (as wee ought) the memorie of that holy and happie Virgin: We hate those that dishonour her: We hate those that deifie her. Curſed be all honour, that is ſtollen from God.

This ſhort ſatisfaction I giue, in a long queſtion; ſuch as I dare reſt in; and reſolue that all Popiſh miracles are either falſly reported, or falſly done, or falſly miraculous, or falſly aſcribed to Heauen.

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To Mr. *William Bedell*, at *Venice*.

EP. VII. *Lamenting the death of our late Diuines, and inciting to their imitation.*

WE haue heard, how full of trouble, and danger, the *Alpes* were to you: and did at once both pitie your difficulties, and reioice in your safety. Since your departure from vs, *Reynolds* is departed from the World. Alas, how many worthy lights haue our eies seene shining and extinguisht! How many losses haue wee liued to see the

Church ſuſtaine, and lament; of her children, of her pillers; our own, and forraine! I ſpeak not of thoſe, which (being excellent) would needes bee obſcure: whom nothing but their owne ſecrecy depriued of the honor of our teares. There are, beſides, too many whom the world noted and admired; euen ſince the time that our common mother acknowledged vs for her ſons. Our *Fulk* led the way; that profound, ready, and reſolute Doctor, the hammer of hereticks, the champian of truth: whom our yoonger times haue heard oft diſputing acutely, and powerfully. Next him, followed that honour of our Schooles, and Angell of our Church, learned *Whitakers*; than whom, our age ſaw nothing more memorable: what cleereneſſe of iudgement, what ſweetneſſe of ſtile,

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what grauity of perſon, what grace of carriage was in that man! Who euer ſaw him, without reuerence? or heard him, without wonder? Soone after, left the world that famous and truly-illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and Schoole-diuinitie: rich in languages, ſubtle in diſtinguiſhing, and in argument inuincible: and his companion in labours, *Lu. Trelcatius*, would needes be his companion in ioies; who had doubled our ſorrow and loſſe, but that hee recompenced it with a ſon like himſelfe. Soon after, fell old reuerend *Beza*; a long-fixed ſtarre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to proue vpon his aduerſaries, that hee was

not dead at their day. Neither may I without iniurie, omit that worthy paire of our late Diuines, *Greenham*, and *Perkins*: whereof the one excell'd in experimentall diuinity; and knew wel how to ſtay a weake conſcience, how to raiſe a fallen, how to ſtrike a remorſeleſſe: The other, in a diſtinct iudgement, & a rare dexterity in cleering the obſcure ſubtilties of the ſchoole, and eaſy explication of the moſt perplex diſcourſes. Doctour *Reynolds* is the laſt; not in worth, but in the time of his loſſe. He alone was a well-furniſht library, full of all faculties, of all ſtudies, of all learning: The memorie, the reading of that man, were neere to a miracle. Theſe are gone, amongſt many more, whom the Church mournes for in ſecret: would God her loſſe could be as eaſily ſupplied,

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as lamented. Hir ſorow is for thoſe that are paſt, hir remainder of ioy in thoſe that remaine; hir hope in the next age. I pray God the cauſes of hir hope, and ioy, may be equiualent to thoſe of hir griefe.

What ſhould this worke in vs, but an imitation, yea (that word is not too big for you) an emulation of their worthineſſe? It is no pride, for a man to wiſh himſelfe ſpiritually better than hee dare hope to reach: nay, I am deceiued, if it be not true humilitie. For, what doth this argue him, but low in his conceit, high in his deſires only? Or if ſo; happy is the ambition of grace, and power of ſincere ſeruiceableneſſe to God. Let vs wiſh, and affect this, while the world layes plots for greatneſſe: Let me not proſper, if I beſtow enuie on them. Hee is

great,

great, that is good : and no man, me thinks, is happy on earth, to him that hath grace for ſubſtance, and learning for ornament. If you know it not, the Church (our mother) looks for much at your hands : ſhee knowes how rich our common father hath left you : ſhee notes your graces, your opportunities, your imploiments : ſhee thinks you are gone ſo farre, like a good Merchant, for no ſmall gaine ; and lookes you ſhall come home well laded. And for vent of your preſent commodities (tho our chiefe hope of ſucceſſe be cut-off with that vnhoped peace) yet what can hinder your priuate traffique for God ? I hope (and who doth not ?) that this blow will leaue in your noble *Venetians* a perpetuall ſcarre ; and that their late irreſoluti-

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all better counſels ; and haue his worke (like ſome great Eclipſe) many yeeres after. How happie were it for *Venice*, if as ſhe is euery yeere married to the ſea, ſo ſhe were once thorowly eſpouſed to Chriſt ! In the meane time, let mee perſwade you to gratifie vs at home, with the publication of that your exquiſite Polemicall Diſcourſe ; whereto our conference with *M. Alabaſter* gaue ſo happie an occaſion : You ſhall heerby cleere many trueths ; and ſatisfie all Readers : yea, I doubt not, but an aduerſarie (not too peruerſe) ſhall acknowledge the Trueths victorie and yours. It was holſome counſell of a Father, that in the time of an hereſie euerie man ſhould write. Perhaps, you complaine of the inundations of *Francford* : How many haue been diſcouraged from bene-

fiting

fiting of the world, by this conceit of multitude! Indeed we all write; and, while we write, cry out of number. How well might many be ſpared, euen of thoſe that complaine of too many? whoſe importunate babbling cloyes the world, without vſe. My ſuſpition giues mee, that ſome may perhaps reflect this cenſure vpon my ſelfe. I am content to put it to hazzard, and (if need be) beare it. But certeinly (mee thinks) of profitable writings ſtore is an eaſie fault: No man is bound to read; and he that will ſpend his time and his eyes where no ſenſible profit drawes him on, is woorthie to loſe his labour. Let others looke to their owne; I dare promiſe yours happy ſucceſſe. Be intreated only to caſt off this iniurious modeſtie, and ſuffer me to draw you forth into *Pauls*

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Church-yard, and to fetch from you ſome honeſt iſſue of an able minde; which ſuruiuing you ſhal ſtil preach the trueth when you are gone to duſt. God giue you as proſperous a returne, as your paſſage was difficult; and ſerue himſelfe of your gifts at home, and repoſſeſſe vs of you; whom we at once loue and reuerence.

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To my Lord, the Earle of ESSEX.

EP. IIX. *Aduice for his Trauels.*

MY Lord, both my duty and promiſe make my Letters your debt; and, if neither of theſe, my thirſt of your good. You ſhall neuer but need good counſell, moſt in trauell: Then are both our dangers greater, and our hopes.

I need not tell you the eyes of the world are much vpon you, for your owne ſake, for your Fathers: Only let your eyes be vpon it againe, to obſerue it, to ſatisfie it, and

in ſome caſes to contemne it. As your graces, ſo your weakneſſes, will be the ſooner ſpied, by how much you are more noted. The higher any building is, the more it requires exquiſite proportion: which, in ſome low and rude piles, is needleſſe. If your vertues ſhall be eminent like your Fathers, you can not ſo hide your ſelfe, but the world will ſee you, and force vpon you applauſe and admiration in ſpight of modeſtie: but, if you ſhall come ſhort in theſe; your Fathers perfection ſhall be your blemiſh. Thinke now, that more eyes are vpon you, than at home: of Forreners, of your owne; theirs to obſerue, ours to expect. For, now we account you in the Schoole of Wiſdome: whence if you returne not better, you ſhall worſe; with the loſſe of your time:

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of our hopes. For, I know not how naturall it is to vs, to looke for alteration in trauel; &, with the change of aire and land, to preſuppoſe a change in the perſon. Now you are (through both your yeeres and trauell) in the forge of your hopes. We all looke (not without deſire and apprecation) in what ſhape you will come foorth. Thinke it not enough that you ſee, or can ſay you haue ſeene, ſtrange things of nature, or euent: It is a vaine and dead trauell that reſts in the eye, or the tongue. All is but loſt, vnleſſe your buſie minde ſhall, from the body that it ſees, draw foorth ſome quinteſſence of obſeruation; wherewith to enforme, and enrich it ſelfe. There is nothing can quit the coſt and labor of Trauell, but the gaine of wiſdome. How many haue we ſeene

and pitied, which haue brought nothing from forraine Countries, but miſ-ſhapen clothes, or exoticall geſtures, or new games, or affected liſſpings, or the diſeaſes of the place, or (which is worſt) the vices? Theſe men haue at once wandered from their country, and from themſelues: and ſome of them (too eaſie to inſtance) haue left God behind them; or perhaps, in ſtead of him, haue after a looſe and filthy life, brought home ſome idle Puppet in a boxe, whereon to ſpend their deuotion. Let their wracke warne you, and let their ſollies be entertained by you, with more deteſtation than pitie. I know your Honour too well to feare you: your yoong yeeres haue beene ſo graciouſly preuented with ſouereigne antidotes of truth and holy inſtruction, that this infection

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deſpaires of preuailing. Your very blood giues you argument of ſafety: yet, good counſell is not vnſeaſonable, euen where danger is not ſuſpected. For Gods ſake, my Lord, whatſoeuer you gaine, loſe nothing of the truth; remit nothing of your loue and piety to God; of your fauour and zeale to Religion. As ſure as there is a God, you were trained vp in the true knowledge of him. If either Angell, or Diuell, or Ieſuite, ſhould ſuggeſt the contrarie, ſend him away, with defiance. There you ſee and heare, euery day, the true mother and the fained, ſtriuing and pleading for the liuing childe. The true Prince of peace hath paſt ſentence from Heauen, on our ſide. Doe not you ſtoope ſo much as to a doubt, or motion of irreſolution. Abandon thoſe from your table

and ſalt, whom your own or others experience ſhall deſcry dangerous: Thoſe ſerpents are full of inſinuations : But, of all, thoſe of your own Country : which are ſo much more pernicious, by how much they haue more colour of priuilege of entireneſſe. Religion is the greateſt care: aduices for carriage, and improuement of trauell, challenge the next place. I need not counſell you to keepe your ſtate, with affability ; and ſo to manage your ſelfe, as that your curteſie may be more viſible, than your greatneſſe. Nature hath taught you this ; and hath ſecretlie propagated it from your Father : who, by his ſweetneſſe of diſpoſition, won as many hearts, as by his valour and munificence. I rather tel you, that a good nature hath betraied many ; who, looking for

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that in others which they haue found in themſelues, haue at laſt complained of their owne credulitie, and others deceit. Truſt not Strangers too much, with your counſell, with your perſon: and, in your greateſt familiarities, haue an eie to their common diſpoſition, and infirmities. Thoſe natures, wherewith you conuerſe, are ſubiect to diſpleaſure; and violent, in purſuit of ſmall indignities. Yeſterday heard I named, from no vnfaithfull report, a French Courtier, that in ſingle combat hath ſent 18. ſoules from the field to their place: yet he euer as the patient in the quarrell; and for this, mentioned with more than excuſe: I cenſure not how iuſtly. This is others care: Only hence I argue the rifeneſſe of vnkindeneſſe taken, and purſued.

You ſhall ſee, that the ſoile is not ſo diuers, as the inclination of perſons: who, in all Climates, though they differ in particulars, yet ſtill agree too well in common faults. The Italian deepe, cloſe, and crafty; the French raſh; the Germaine dull. One not forward to offer wrongs: but, apprehenſiue of a ſmall wrong offered: another, prone either to take, or giue them; but, not vneaſie to remit: another, long in conceiuing, long in retaining. What do I exemplifie? There are long Catalogues of peculiar vices, that haunt ſpeciall places; which, if they were not notoriouſly infamous, my charity would ſerue mee to particularize: It were pity there ſhould bee fewer vertues, locall and proper. There are good vſes to bee made of others enormities; if no more, by

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them to correct our owne : who loathes vice in another, is in good forwardneſſe to leaue it in himſelfe. The view of the publike calamities, and diſorders of other Churches, ſhall beſt teach you thankfulneſſe for the better ſtate of ours : But, better vſe of their vertues ; by how much it is more excellent to know what we ſhould doe, than what we ſhould not. You muſt now looke vpon all things, not with the eies of a ſtranger onely, but of a Philoſopher, but of a Chriſtian ; which accounts all loſt, that is not reduced to practiſe. It is a great praiſe, that you are wiſer by the contemplation of forraine things ; but, much greater, that you are better. That you haue ſeene Cities, and Courts, and *Alpes*, and Riuers, can neuer yeeld you ſo ſound comfort, as that you

haue lookt ſeriouſly into your ſelfe. In vaine doe wee affect all forraine knowledge, if wee be not thorowly acquainted at home. Think much, and ſay little ; eſpecially in occaſions of diſpraiſe : wherein, both a little is enough, and oft times any thing is too much. You cannot inquire too much : that, which in vs inferiours would bee cenſured for dangerous curioſitie, in your greatneſſe ſhall bee conſtrued as a commendable deſire of knowledge. Aske ſtill after men of greateſt parts and reputation : and where you finde Fame no lier, note and reſpect them. Make choice of thoſe for conuerſation, which either in preſent, or in hope, are eminent : and when you meet with excellencies in any faculty, leaue not without ſome gaine of knowledge. What are o-

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thers graces to you, if you only admire them; not imitate, not appropriate them? Loe, your equalls in time grow vp happily in the Colledge (ſo I may tearme it) of our yong, and hopefull Court, which you haue left; and aboue all, that gracious Preſident of woorthineſſe and perfection: whom while in all other things you ſerue, you may without reproofe emulate for learning, vertue, piety. My ſelfe am witneſſe of their progreſſe; which I do ioyfully gratulate to the ſucceeding age. Beware, leſt their diligence ſhall out-ſtrip you, and vpbraid you with that ancient checke of Going farre, and faring worſe. I am bolde and buſie in counſelling: you abound with better Monitors; and the beſt you carrie about, I hope, in your owne boſome. Tho theſe

ſhould

ſhould be needleſſe, yet they argue my humble affection, and diſcharge my dutie. My prayers are better than my counſels; both of them heartie and vnfained for your good. God guide and returne you ſafe, from a iourney not more happie and pro-

ſperous than I wiſh it.

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To Sr. *Robert Drury*, and his Ladie.

Ep. IX. *Concerning my Remoouall from them.*

With how vnwilling an heart I leaue you, hee knowes that ſearches the heart: Neither durſt I go, but that I ſenſibly ſee his hand pulling me from you. Indeed, deſire of competencie betrayed me, at firſt; and drew mine eyes to looke aſide: but, when I bent them vpon the place, and ſaw the number and the need of the people, together

with

with their hunger and applauſe, meeting with the circumſtances of Gods ſtrange conuevance of this offer to mee; I ſaw, that was but as the Fowlers feather, to make mee ſtoope: and contemning that reſpect of my ſelfe, I ſincerely acknowledged higher motiues of my yeelding; and reſolued I might not reſiſt. You are deare to mee, as a Charge to a Paſtor; if my paines to you haue not prooued it, ſuſpect me: Yet I leaue you. God calles me to a greater worke: I muſt follow him. It were more eaſe to me, to liue ſecretly hidden in that quiet obſcuritie, as *Saul* amongſt the ſtuffe, than to be drawen out to the eye of the world, to act ſo high a part before a thouſand witneſſes. In this point, if I ſeeme to neglect you, blame me not; I muſt neglect

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and forget my ſelfe. I can but labour, whereſoeuer I am. GOD knowes how willingly I doe that, whether there or heere. I ſhall dig, and delue, & plant, in what ground ſoeuer my Maſter ſets mee. If hee take me to a larger field, complaine you not of loſſe, while the Church may gaine. But, you are my owne charge; No wiſe father neglects his owne in compaſſion of the greater need of others: yet conſider, that euen carefull Parents, when the Prince commands, leaue their families, and goe to warfare. What if God had called mee to Heauen? would you haue grudged my departure? Imagine that I am there, where I ſhall be; altho the caſe be not to you altogether ſo hopeleſſe: for, now I may heare of you, viſit you, renue my holy counſels, and

be mutually comforted from you; there, none of theſe. Hee, that will once tranſpoſe mee from earth to heauen, hath now choſen to tranſpoſe me from one peece of earth to another: what is heere worthie of your ſorrow, worthy of complaint? That ſhould be for my owne good: this ſhall be for the good of many. If your experience haue taught you, that my labours do promiſe profit; obtaine of your ſelfe to denie your ſelfe ſo much, as to reioyce that the loſſe of a few ſhould be the aduantage of many ſoules. Tho, why do I ſpeake of loſſe? I ſpeake that, as your feare, not my owne: and your affection cauſes that feare, rather than the occaſion.

The GOD of the Harueſt ſhall ſend you a Labourer, more able, as carefull: That is my prayer, and

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hope, and ſhall be my ioy. I dare not leaue, but in this expectation, this aſſurance. What-euer become of me, it ſhall be my greateſt comfort to heare you commend your change; and to ſee your happy progreſſe in thoſe wayes I haue both ſhewed you, and beaten. So ſhall wee meet in the end, and neuer part.

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Written to Mr. *J. B.* and *Dedicated to my Father* Mr. I. HALL.

EP. X. *Againſt the feare of Death.*

YOu complaine, that you feare Death: Hee is no man, that doth not. Beſides the paine, Nature ſhrinks at the thought of parting. If you would learne the remedie, know the cauſe; For that ſhe is ignorant, and faithleſſe. She would not be cowardlie, if ſhee were not fooliſh. Our feare is from doubt, and our doubt from vnbe-

liefe : and whence is our vnbeliefe, but chiefly from ignorance ? Shee knowes not what good is elſwhere: ſhe beleeues not her part in it. Get once true knowledge and true faith, your feare ſhall vaniſh alone. Aſſurance of heauenly things makes vs willing to part with earthly. He can not contemne this life, that knowes not the other. If you would deſpiſe earth therefore, thinke of heauen. If you would haue death eaſie, thinke of that glorious life that followes it. Certainly, if we can endure paine, for health ; much more ſhall we abide a few pangs, for glory. Thinke how fondly wee feare a vanquiſht enemie. Loe, Chriſt hath triumpht ouer Death : hee bleedeth and gaſpeth vnder vs ; and yet we tremble. It is enough to vs, that Chriſt died : Neither would hee haue died, but

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that we might die with ſafetie, and pleaſure.

Thinke, that Death is neceſſarily annexed to Nature: Wee are for a time, on condition that we ſhall not be; wee receiue life, but vpon the tearmes of redeliuerie. Neceſſitie makes ſome things eaſie; as it vſually makes eaſie things difficult. It is a fond iniuſtice to embrace the couenant, and ſhrinke at the condition.

Thinke, there is but one common rode to all fleſh: There are no by-paths of any fairer, or neerer way; no, not for Princes. Euen companie abateth miſeries: and the commonneſſe of an euill makes it leſſe fearefull. What worlds of men are gone before vs; yea, how many thouſands out of one field! How many crownes and ſcepters lie piled

vp at the gates of death, which their owners haue left there, as ſpoiles to the Conqueror? Haue we beene at ſo many graues, and ſo oft ſeene our ſelues die in our friends; and do we ſhrinke when our courſe commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methuſalahs* age; aſſure your ſelfe death is not now ſo fearefull, as your life would then be weariſome.

Thinke not ſo much what Death is, as from whom hee comes, and for what. We receiue euen homely meſſengers from great perſons; not without reſpect to their Maiſters: And what matters it who he be, ſo hee bring vs good newes? what newes can be better than this, That God ſends for you, to take poſſeſſion of a Kingdome? Let them feare

Death,

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Death, which know him but as a Purſuiuant ſent from hell; whom their conſcience accuſes of a life wilfully filthy; and bindes-ouer ſecretlie to condemnation: Wee know whither we are going, and whom wee haue beleeued; Let vs paſſe on cheerefully, thorow theſe blacke gates, vnto our glory.

Laſtly, know that our improuidence only addes terror vnto death. Thinke of death, and you ſhall not feare it. Do you not ſee, that euen Beares, and Tigres, ſeeme not terrible to thoſe that liue with them? How haue wee ſeene their Keepers ſport with them, when the beholders durſt ſcarſe truſt their chaine? Be acquainted with Death, though he looke grim vpon you, at the firſt, you ſhall finde him, yea, you ſhall make him a good companion. Fa-

miliaritie cannot ſtand with feare. Theſe are receits enow. Too much ſtore doth rather ouer-whelme than ſatisfie. Take but theſe, and I dare promiſe you ſecuritie.

FINIS.

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THE SECOND DECADE *of* Epistles.



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¶ The Second Decade.

To Sr. Robert Darcy.

EP. I. *The eſtate of a true, but weake Chriſtian.*

IF you aske how I fare: Sometimes, no man better; &, if the fault were not my owne, Alwaies. Not that I can command health, and bid the world ſmile when I liſt. How poſſible is it for a man to be happy without theſe; yea in ſpight of them? Theſe things can neither augment,

nor

nor empaire thoſe comforts, that come from aboue. What vſe, what ſight is there of the ſtarres, when the ſunne ſhines? Then onely can I finde my ſelfe happy, when (ouer-looking theſe earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can affoord her beſt Fauourites, are weake, imperfect, changeable, momentany; and ſuch, as euer end in complaint. We ſorrow that we had them; and, while we haue them, wee dare not truſt them: Thoſe from aboue are full, and conſtant. What an heauen doe I feele in my ſelfe, when (after many trauerſes of meditation) I finde, in my heart, a feeling poſſeſſion of my God! When I can walk, and conuerſe with the God of heauen, not without an openneſſe of

heart,

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heart, and familiaritie : When my ſoule hath caught faſt and ſenſible hold of my Sauiour; and either puls him downe to it ſelfe, or rather lifts vp it ſelfe to him ; and can and dare ſecretly auouch, I know whom I haue beleeued : When I can looke vpon all this inferiour creation, with the eies of a ſtranger, and am tranſported to my home in my thoghts, ſolacing my ſelfe in the view and meditation of my future glory, and that preſent of the Saints : When I ſee wherefore I was made, and my conſcience tels me I haue done that for which I came ; done it, not ſo as I can boaſt, but ſo as it is accepted ; while my weakneſſes are pardoned, and my acts meaſured by my deſires, and my deſires by their ſincerity : Laſtly, when I can finde my ſelfe (vpon holy reſolution) made

firme

firme and ſquare, fit to entertaine al euents; the good with moderate regard, the euill with courage and patience, both with thanks; ſtrongly ſettled to good purpoſes, conſtant and cheerefull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can bee thus, and pity the poore and miſerable proſperitie of the godleſſe; and laugh at their moneths of vanitie, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heauen; and, by his darke and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſeleſſe dulneſſe ouer-takes me, and beſots me; my luſt to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to com-

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pare my ſelfe with others,& thinke, Are all men thus blockiſh and earthen ? or, am I alone worſe than the reſt, and ſingular in my wretchedneſſe ? Now I carry my carcaſe vp and downe careleſly, and (as dead bodies are rubbed, without heat) I doe in vaine force vpon my ſelfe delights, which others laugh at : I endeuour my wonted worke, but without an heart ; there is nothing is not tedious to mee, no not my ſelfe.

Thus I am, till I ſingle my ſelfe out alone, to him that alone can reuiue me : I reaſon with my ſelfe, and conferre with him ; I chide my ſelfe, and intreat him : and, after ſome ſpirituall ſpeeches interchanged, I renue my familiaritie with him ; and he the tokens of his loue to me. Lo, then I liue againe, and

applaud my ſelfe in this happineſſe, and wiſh it might euer continue, and thinke baſely of the world in compariſon of it. Thus I hold on, riſing and falling ; neither know, whether I ſhould more praiſe God for thus much fruition of him , or blame my ſelfe for my inconſtancie in good ; more reioice, that ſometimes I am well, or grieue that I am not ſo alwaies. I ſtriue, and wiſh, rather than hope, for better. This is our warfare ; wee may not looke to triumph alwaies : wee muſt ſmart ſometimes, and complaine ; and then againe reioice that wee can complaine ; and grieue that we can reioice no more , and that wee can grieue no more. Our hope is, If we be patient, wee ſhall once bee conſtant.

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To Sr. *Edmund Bacon.*

Ep. II. *Of the benefit of Retiredneſſe, and ſecrecie.*

SVſpect (if you can) that, becauſe now many cold windes blow betwixt vs, my affection can bee cooler to you. True loue is like a ſtrong ſtreame, which the further it is from the head, runs with more violence. The thoughts of thoſe pleaſures I was wont to finde in your preſence, were neuer ſo delightfull, as now when I am barred from renuing them. I wiſh me with

you;

you ; yea (if I could or might wiſh to change) I ſhould wiſh mee your ſelfe. To liue hidden, was neuer but ſafe, and pleaſant ; but now, ſo much better, as the world is worſe. It is an happineſſe, not to be a witneſſe of the miſchiefe of the times ; which it is hard to ſee, and be guiltleſſe. Your Philoſophicall Cell is a ſafe ſhelter from tumults, from vices, from diſcontentments. Beſides that liuely, honeſt, and manly pleaſure, which ariſes from the gaine of Knowledge in the deepe myſteries of Nature ; How eaſie is it, in that place to liue free from the common cares, from the infection of common euils ! Whether the Spaniard gain or ſaue by his peace, and how hee keepes it ; and whether it were ſafer for the States to lay downe armes, and bee at once

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ſtill and free; Whether the Emperours truce, with the Turke, were honorable and ſeaſonable; or whether *Venice* haue won or loſt by her late iarres; are thoughts that dare not looke-in at thoſe doores. Who is enuied, and who pitied at Court; Who buyes hopes, and kindeneſſe deareſt; Who layes ſecret mines to blow vp another, that himſelfe may ſucceede, can neuer trouble you: Theſe cares dare not enter into that Sanctuary of peace. Thence you can ſee how all, that liue publike, are toſſed in theſe waues, and pitie them. For, great places haue ſeldome ſafe and eaſie entrances: and (which is worſt) great charges can hardly bee plauſibly wielded, without ſome indirect policies. Alas! their priuileges cannot counteruaile their toile. Weary daies,

and reſtleſſe nights, ſhort liues, and long cares, weake bodies, and vnquiet mindes, attend lightlie on greatneſſe. Either Clients breake their ſleepe in the morning, or the intention of their minde driues it off from the firſt watch : Either ſuits or complaints thruſt themſelues into their recreations ; and Packets of Letters inter-rupt their meales. It is euer Terme with them, without Vacation. Their buſineſſes admit of no night, no holiday: Lo, your priuacie frees you from al this, and what-euer other glorious miſerie. There you may ſleepe, and eat, and honeſtly diſport, and enioy your ſelfe, and command both your ſelfe and others. And, whiles you are happy, you liue out of the reach of Enuy ; vnleſſe my praiſes ſend that gueſt thither : which I ſhould

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iuſtly condemne as the fault of my loue. No man offers to vndermine you, none to diſgrace you : you could not want theſe inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, hee ſhall be ſure not to want abundance of vexations. An ill minde holds it an eaſie torment, to liue in continuall ſight of euill ; if not rather a pleaſure : but, to the well diſpoſed, it is next to hell. Certainly, to liue among Toads and Serpents, is a Paradiſe to this. One ieſts pleaſantly with his Maker : another makes himſelf ſport with Scripture. One filles his mouth with oathes of ſound : another ſcoffes at the religious. One ſpeaks villany ; another laughs at it ; a third defends it. One makes himſelfe a Swine ; another a Diuell : Who (that is not all earth)

can endure this? Who cannot wish himselfe rather a desolate Hermite, or a close prisoner? Euery euill wee see, doth either vex, or infect vs. Your retiredness auoids this; yet so, as it equally escapes all the euils of solitarinesse. You are full of friends; whose societie, intermixed with your closeness, makes you to want little of publike. The Desert is too wilde, the City too populous, the Country is onely fit for rest. I know, there want not some obscure corners, so haunted with dulnesse, that as they yeeld no outward vnquietnesse, so no inward contentment. Yours is none of those; but such as striues rather, with the pleasure of it, to requite the solitarinesse. The Court is for honour, the Citie for gaine, the Country for quietnesse; A blessing, that need not (in

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the iudgement of the wiſeſt) yeeld to the other two. Yea, how many haue wee knowen, that hauing nothing but a cote of thatch to hide them from heauen, yet haue pitied the carefull pompe of the mighty? How much more may thoſe which haue full hands, and quiet hearts, pity them both? I doe not ſo much praiſe you in this, as wonder at you. I know many, vpon whom the conſcience of their wants forces a neceſſarie obſcurity; who if they can ſteale a vertue out of neceſſitie, it is well: but, I no where know ſo excellent parts ſhrouded in ſuch willing ſecrecie. The world knowes you, and wants you; and yet you are voluntarily hid. Loue your ſelfe ſtill; and make much of this ſhadow, vntill our common mother call you foorth to her neceſſary ſer-

uice, & charge you to neglect your ſelfe, to pleaſure her. Which once done; you know where to finde Peace. Whether others applaud you, I am ſure you ſhall your ſelfe: and I ſhall ſtill magnifie you, and (what I can) imitate you.

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To Mr. *Iohn Whiting.*

Ep. III. *An Apologeticall discourse of the mariage of Ecclesiasticall persons.*

I Know not, whether this quarrell bee worthy of an answer, or rather of a silent scorne; or if an answer, whether merry, or serious. I doe not willingly suffer my pen to wade into questions: yet, this argument seemes shallow enough for an Epistle. If I free not this Truth, let mee be punished with a diuorce. Some idle table-talke cals vs to plead for our wiues. Perhaps

some gallants grudge vs one, who can be content to allow themselues more. If they thought wiues curses, they would affoord them vs. Our marriage is censured (I speake boldly) of none but them, which neuer knew to liue chastely in marriage: who neuer knew that Canonists old and true distinction of *Virginitie*. What care wee for their censure, where God approoues? But some perhaps maintaine it, out of iudgement: Bid them make much of that which *Paul* tels them, *is a doctrine of Diuels*. Were it not for this opinion, the Church of *Rome* would want one euident brand of her Antichristianisme. Let their shauelings speake for themselues; vpon whom their vnlawfull Vow hath forced a wilfull and impossible necessitie. I leaue them to scan the old rule of

Bartolom. Brixiensis in Gratianum.

Vir eo { Carnis, Mentis.

Caus. 35. q. 5. C. Tunc saluabitur.

Mulier suam virginitatem bene seruat, si ideo nubat, vt filios pariat ad iustitiam.

Ibid. *Bartolomeus.*

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In turpi voto muta decretum ; it they had not rather, *Cautè si non castè.* Euen moderate Papists will grant vs free, becauſe not bound by vow; no not ſo farre as thoſe old *Germans*, *pro poſſe & noſſe.* Or what care we, if they grant it not? while we holde vs firme to that ſure rule of *Baſil* the Great; * *Hee that forbids What God inioynes, or inioynes What God forbids, let him be accurſed.* I paſſe not what I heare men, or Angels ſay, while I heare God ſay, *Let him be the husband of one Wife.* That one word ſhall confirme me, againſt the barking of all impure mouthes He that made mariage, ſayes it is honourable: what care we for the diſhonour of thoſe that corrupt it? Yea, that which Nature noteth with ſhame, God mentions with honor, [a] Τιμὴ ἡ κοίτη; [b] *Gregorie* with the title of *Opus caſtum*;

Profitentur cõtinentiam corporum, in incontinentiam debacchantur animorum. *De Roman. Cler. Salmanus.*

* Qui vetat quod Deus præcepit, aut præcipit quod Deus vetuit, maledictu habeatur ab omnibus qui amant Dominum. *In Moralib. ſum. ca.* 14.

[a] Heb. 13. *The marriage bed is honourable.*

[b] Non quia peccatum ſit coniugibus commiſceri: hoc enim opus caſtum non habet culpam in coniuge, &c. *Greg. in Pſal. Pœnit.*

Paph-

Σωφροσύνῃ δὲ ἐκέλευε καὶ τῆς νομίμης γυναικὸς συνέλθειν. *Socrat. Hist. Eccles.*

[c] Continentia non est in clericis secularibus de substantia ordinis, nec de iure diuino. *Panor.*

[d] Copula sacerdotalis, nec legali, nec Euangelica, nec Apostolica authoritate prohibetur. 26. q. 2 c. *Sors ex Aug.*

[e] *Only* ex statuto Ecclesiæ. *Durand. 4. Dist. 37. q. 1. Tom. in 2. 2. q. 88. art. 11.*

[f] Sed credo pro bono & salute esse animarũ (quod esset salubre statutum) vt

Paphnutius, of Σωφροσύνη, Chastity. But, if God should be Iudge of this controuersie, it were soone at an end; who, in the time euen of that legall strictnesse, allowed wedlocke, to the Ministers of his Sanctuarie. Let Cardinall *Panormitan* be heard speake. [c] *Continencie*, sayth hee, *in Clergie men is neither of the substance of their Order, or appointed by any Law of God.* And *Gratian*, out of *Augustine*, yet more: [d] *Their marriage*, sayth hee, *is neither forbidden by Legall, nor Euangelicall, nor Apostolicke authoritie.* GOD neuer imposed this law of Continence: Who then? [e] The Church. As if a good spouse would gainsay what her husband willeth: But, how well? Heare, O ye Papists, the iudgement of your owne Cardinall; and confesse your mouthes stopped. [f] *But I beleeue*, sayth he, *it*

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were for the good and ſafetie of manie ſoules, and would be an holſome law, that thoſe which would, might marrie; For that, as experience teacheth vs, a contrarie effect followes vpon that law of Continencie; ſince at this day they liue not ſpiritually, neither are cleane, but are defiled with vnlawfull copulation, to their great ſinne: whereas with their owne wife might be chaſtitie. Is this a Cardinall, thinke you, or an Huguenot? But if this red Hat be not worthie of reſpect; Let a Pope himſelfe ſpeake out of *Peters* Chaire. *Pius* the Second, as learned as hath ſit in that roome this thouſand yeeres: *Marriage*, ſayth he, *vpon great reaſon was taken from the Clergie*; but, vpon greater reaſon is to be reſtored. What need we other Iudge? How iuſt this law is, you ſee; ſee now how ancient: For, ſome doctrines haue nothing

volen es poſſint contrahere; quia experientia docente contrarius prorſus effectus ſequitur ex illa lege continentiæ, cum hodie non viuant ſpiritualiter, nec ſint mundi, ſed maculantur illicito coitu cum eorum grauiſſimo peccato, vbi cum propriâ vxore eſſet caſtitas. *Panorm. de Cler. conjug. cap.* Cum olim.

g Sacerdotibus magna ratione ſublatas nuptias, maiore reſtituendas videri. *In the Record of Platina himſelfe, in vita Pij 2.*

to plead for them, but Time. Age hath beene an olde refuge for Falsehood. *Tertullians* rule is true: *That, which is first, is truest.* What the ancient Iewish Prelates did, *Moses* is cleare: What did the Apostles? Doth not [h] *Paul* tell vs that both the rest of the Apostles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) carried them still along in their trauels? For that childish elusion of [i] ἀδελφὴν γυναῖκα, who can abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a Father not of more antiquitie, than credit) tell vs, that *Peter*, *Philip*, and *Paul* himselfe, were married? and this last (tho vnlikest) how is it confirmed by *Ignatius*, in his Epistle to the *Philadelphians*? Yea, their own Cardinall, learned [l] *Caietane*, doth both auouch and euince it. This

[h] Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, &c. 1. Cor. 9. 5. &c.

[i] Rhemists *reade it a woman a sister.*

[k] *Clemens*, citatus etiam ab *Euseb. l. 3. c. 13. Petrum* cum vxorem suam ad mortem duci cerneret hortatum & consolatum his verbis: Μέμνησο τοῦ κυρίου σου Κυρίε.

[l] In illud, ad Philip. συζυγε γνησιε.

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was their practice: What was their Constitution? Looke in these Canons, which the Romish Church fathers vpon the Apostles, and *Franciscus Turrian* their Iesuite sweats to defend it in a whole volume: There you finde, *Canon.* 5. enacted, That [m] *no Bishop, Presbyter, Deacon, shall forsake his Wife* (περφάσει εὐλαβείας) *in pretence of Religion, vpon paine of deposition.* It would moue laughter, to see how the Iesuites gnaw vpon this bone, and suck-in nothing but the blood of their owne iawes; [n] while the sixt Generall Councell auerres and proclames this sense truly Apostolicall, in spight of all contradiction.

Follow the times now, and descend lower; what did the ages succeeding? Search Records: Whatsoeuer some palpably-foisted Epistles of Popes insinuate; they married,

[m] Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω (non ejiciat) περφάσει εὐλαβείας: ἐὰν δὲ ἐκβάλῃ, ἀφορισθήτω· ἐπιμένων δὲ καθαιρείσθω. *Can. Apost.* 5.

[n] *Constant.* 6. *l.* 3. *Can.* Quoniam. Canon Apostolicæ ἀκριβείας. Nos, sequentes veterem Canonem Apostolicæ ἀκριβείας, & constitutiones sacrorum virorum, legales nuptias amodò valere volumus, &c.

with-

without ſcruple of any contrary iunction. Many of thoſe ancients admired virginitie; but, impoſed it not. Amongſt the reſt, [o] *Origen* (tho himſelfe a wilfull Eunuch) is faine to perſwade the ſonnes of Clergie men, not to be proud of their Parentage. After this, when the Fathers of the *Nicene* Councell went about to enact a law of Continencie, *Socrates* the Hiſtorian expreſſes it thus: [p] *It ſeemed good* (ſayth hee) *to the Biſhops to bring in a new law into the Church.* It was then new, and they but would haue broght it in; therefore before it was not: where wee know how *Paphnutius*, himſelfe a Virgin, famous for holineſſe, famous for miracles; riſing (ἐβόα μαχὸς) cried loud, that they ought not to lay this (βαρὺν ζυγὸν) heauie yoke vpon men of the Church. His Argu-

ments

[o] Qui a Chriſtianis parentibus enutriti ſunt, &c. maximè ſi fuerint ex patribus ſacerdotali ſede dignificatis. 1. Epiſcopatus, presbyteratus, aut diaconatus ne glorientur. *Orig. Tr. 9. in Matt.*

[p] Viſum erat Epiſcopis legem nouam introducere in Eccleſiam. *Socr. l. 1. c. 8.*

* Signa per *Paphnutium* non minus quàm dudum per apoſtolos fiebant. *Ruff. l. 1. c. 4.*

Paphnutius, miraculis & pietate clarus, obtinuit in Nicena ſynodo habendũ pro caſtitate cum propria vxore concubitũ. *So. l. 1 c. 8*

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ments wanne assent. He spake and preuailed. So this libertie was still continued and confirmed. If this be not plaine enough; Holy [q] *Athanasius*, a witnesse past exception, shall serue for a thousand histories till his age. [r] *Many Bishops*, sayth he, *haue not married; and contrarily Monks haue beene fathers of children: as contrarily, you see Bishops the fathers of children; and Monks that haue not sought posterity.* Would you yet haue instances of the former, and the next age? Here you haue [s] *Numidicus* the Martyr, a married Presbyter; [t] *Cheremon* of *Nilus*, a married Bishop; [u] *Demetrianus* Bishop of *Antioch*, whose son *Domnus* succeeded *Paulus Samosatenus*; *Philonomus* and *Phileas* Bishops of the Thmuites; *Gabinius* brother of *Eutychianus* B B. of *Rome*; the father of *Nazianzen*, *Basil*, and the o-

ther

[q] *In Epist. ad Dracont.*

[r] Multi ex Episcopis matrimonia non inierunt; Monachi contra parentes liberorum facti sunt: quemadmodum vicissim Episcopos filiorum patres, & Monachos generis potestatem non quęsiuisse animaduertas. *Athanas. Epist. ad Dracont.*

[s] *Numidicus* presbyter, qui vxorem concrematam & adhærentem lateri lætus aspexit. *Cypr. l. 4. Ep. 10.*

[t] Ex *Dyonisio. Euseb. l. 6. c. 1.*

[u] *Euseb. l. 7. cap 29. Euseb. l. 8. c. 9. Gregorius* verò apud Nazianzum oppidũ in locum pa-

ther [x] *Gregorie*, *Hilarius*, and that good *Spiridion* Bishop of *Cyprus*, of whom *Sozomen* giues so direct testimony. To omit others, what should I speake of many Bishops of *Rome*, whose sonnes not spurious, as now a-daies, but (as *Gratian* himselfe witnesses) [z] lawfully begot in wedlock, followed their fathers in the Pontificall chaire? [a] The reason whereof, that Authour himselfe ingenuously rendereth; for that *marriage was euerie where lawfull to the Clergie, before the prohibition* (which must needes bee late) *and in the Easterne Church to this day is allowed.* What need wee more testimonies or more examples? What-euer [b] *Heliodorus* Bishop of *Trica* (a man fitter for a wanton loue-storie, than a Church contro-

tris fuit episcopus subrogatus. *Ruffin. l. 2. c. 9.*

[x] *Greg. Nissen frater Basilij, teste Nicephoro*, vxoratus, vxorem & liberos habuit: sed non propterea fuit in rebus & exercitijs diuinis inferior vel deterior. *Sozom.*

[z] De legitimis coniugijs nati.

[a] Cùm ergo ex sacerdotibus nati in summos Pontifices legantur esse promoti, nō sunt intelligendi de fornicatione sed de legitimis connubijs nati; quæ sacerdotibus vbique ante prohibitionem licita erant, & in Orientali Ecclesia vsque hodie eis licere probantur. *Dist. 56. Cenoman.*

[b] *The author of the Aethiopicke historie.*

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uersie) brought into the Church of *Thessalia*, *Socrates* thus flatly writes of those Bishops of his time: [c] *For many of them in the place and function of Bishops, beget children of their lawful wiues.* This was practised: see what was decreed in that sixt general [d] Councell of *Constantinople*, to this purpose, to the confusion of al repliers. If any Protestant Church in Christendom can make a more peremptory, more full and absolute, more cautelous decree for the marriage of Ecclesiasticall persons, let mee be condemned as faithlesse: A place, I grant, miserably handled by our aduersaries; and because they cannot ble-

[c] Nam non pauci illorũ, dum Episcopatum gerũt, etiam liberos ex vxore legitimâ procreant. *Socrat.* lib. 5. cap. 21.

[d] *The words of that Councell are thus truly translated by Chemnitius:* Quoniam in Romana Ecclesia, loco canonis seu decreti, traditum esse cognouimus, vt ij qui digni habendi sunt ordinatione diaconi vel presbyteri, profiteantur se deinceps cum vxoribus suis non congressuros; nos sequentes veterem canonem Apostolicæ, sinceræ, exquisitæ & ordinatæ constitutionis, legitimas sacrorum virorum cohabitationes coniugales etiam ex hodierno die in posterum valere ratas & firmas esse volumus; nullo modo eorum cum vxoribus proprijs coniunctionem seu copulationem dissoluentes. Itaque si quis dignus inueniatur, &c. is minimè prohibendus est ad hunc gradum ascendere, ideò quòd cum legitimâ vxore cohabitet. Nec tẽpore ordinationis suæ ab eo postuletur, seu cogatur vt abstinere velit aut debeat legitimo cõgressu cũ propriâ vxore.

miſh it enough, indignely torne out of the *Councels*. What dare not impudencie doe? Againſt all euidences of Greeke Copies, againſt their owne *Gratian*, againſt pleas of antiquitie. This is the readieſt way; Whom they cannot anſwer, to burne; what they cannot ſhift off, to blot out; and to cut the knot, which they cannot vntie. The Romaniſts of the next age were ſomewhat more equall: who, ſeeing themſelues preſſed with ſo flat a decree, confirmed by authoritie of Emperours, as would abide no deniall, began to diſtinguiſh vpon the point; limiting this libertie only to the Eaſterne Church, & granting that all the Clergie of the Eaſt might marry, not theirs. So Pope *Steuen the ſecond* freely confeſſes: [c] *The tradition* (ſaith he) *of the Eaſterne*

Churches

Citatur a *Nilo* Theſſalonicenſi.

[e] Aliter ſe Orientalium

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Churches is otherwise, than that of the Roman Church. For, their Priests, Deacons, or Subdeacons, are married; but, in this Church, or the Westerne, no one of the Clergie, from the Subdeacon to the Bishop, hath leaue to marry.

habet traditio Ecclesiarum: aliter huius sanctę Romanæ Ecclesiæ. Nam eorum sacerdotes, diaconi, aut subdiaconi, matrimonio copulantur: Istius autem Ecclesiæ, vel occidentaliũ, nullus sacerdotum, a subdiacono vsq; ad episcopum licentiam habet coniugiũ sortiendi, dist. 31.

Liberally; but not enough: and if hee yeeld this, why not more? Shall that bee lawfull in the East, which in the West is not? Doe the Gospels or Laws of equitie alter according to the foure corners of the world? Doth God make difference betwixt *Greece* and *England*? If it bee lawfull, why not euery where? if vnlawful, why is it done any where? So then you see, we differ not from the Church in this; but from the Romish Church. But this sacred councell doth not onely vniuersally approoue this practise (with paine of deposition to the gainsaiers) but a-

uouches it for a decree Apostolical. Iudge now, whether this one authoritie bee not enough to weigh downe an hundred petie Conuenticles, and many legions (if there had beene many) of priuate contradictions. Thus, for seuen hundred yeeres, you finde nothing but open freedome: All the scuffling arose in the eighth age; wherein yet this violent imposition found many and learned aduersaries, and durst not be obtruded at once Lo, euen then *Gregorie* the Third, writing to the BB. of *Bauaria*, giues this disiunct charge: [f] *Let none keepe an harlot or a concubine: but either let him liue chastely, or marry a wife; whom it shall not be lawfull for him to forsake*: According to that rule of Clerks cited from [g] *Isidore*, and renued in the [h] Councell of *Mentz*, to the perpetuall shame of

[f] Nemo scorta aut concubinam alat: sed aut castè viuat, aut vxorem ducat; quam repudiare fas non esto.
[g] Dist 22.
[h] Anno 813.

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our iuggling aduerſaries. Nothing can argue guiltineſſe ſo much, as vniuſt expurgations. [i] *Iſidore* ſaith, *Let them containe, or let them marrie but one*: They cite him, *Let them containe*; and leaue out the reſt: ſomewhat worſe than the Diuell cited ſcripture. But, I might haue ſpared all this labour of writing, could I perſwade whoſoeuer either doubts, or denies this, to read ouer that one Epiſtle which [k] *Huldericus* B. of *Auſpurge* wrote learnedly, and vehemently, to Pope *Nicolas* the firſt, in this ſubiect: which if it doe not anſwer al cauils, and ſatisfie all Readers, and conuince all (not wilfull) aduerſaries, let mee be caſt, in ſo iuſt a cauſe. There you ſhall ſee, how iuſt, how expedient, how ancient this libertie is; together with the feeble and iniurious grounds of forced continencie:

[i] Clerici caſtimoniam inuiolati corporis perpetuò conſeruare ſtudeant; aut certè vnius matrimonij vinculo fœderentur. *Iſid.* reg. cleric.

[k] *Whether* Hulderichus *or* (*as he is ſomewhere intitled*) Voluſianus, *I inquire not: the matter admits of no doubt.* Hulderichus *Epiſcopus* Auguſtæ. *Anno* 860. *Aeneas Sylu.* in ſua Germ. Hedion. Eccl. hiſt li. 8. ca. 2. Fox *in Act. & Monum. hath it fully tranſlated.*

Read it, and see whether you can desire a better aduocate. After him (so strongly did hee plead, and so happily) for two hundred yeeres more, this freedome still blessed those parts; yet, not without extreme opposition. Histories are witnesses of the busie, and not vnlearned combates of those times, in this argument. But now, when the body of Antichristianisme began to be compleat, and to stand vp in his absolute shape, after a thousand yeeres from Christ; this libertie, which before wauered vnder *Nicolas* 1. now by the hands of *Leo* 9. *Nicolas* 2. and that brand of hell, *Gregorie* 7. was vtterly ruined, wiues debarred, single life vrged: [1] A good turne for whoremasters (saith *Auentine*) who now for one wife might haue six hundred Bed-fellowes.

[1] *Auentin.* l. 5. Gratum scortatoribus, quibus, pro vnâ vxore, sexcentas iam mulierculas inire licebat

But,

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But, how approoued of the better ſort, appeares (beſides that the Churches did ring of him, eachwhere, for Antichriſt) in that at the [m] Councel of *VVormes* the French and German BB. depoſed this *Gregorie*, in this name (amongſt other quarrels) for [n] ſeparating man and wife. Violence did this; not reaſon: neither was Gods will heere queſtioned: but, the Popes wilfulneſſe. What broiles heereon enſued, let [o] *Auentine* witneſſe.

The bickerings of our Engliſh Clergy, with their *Dunſtanes*, about this time, are memorable in our owne Hiſtory, which teach vs how late, how repiningly, how vniuſtly, they ſtooped vnder this yoke. I had rather ſend my Reader to *Bale* and

[m] Anno 1076.

[n] Maritos ab vxoribus ſeparat.

[o] Ex Interdicto ſacerdotum conjugio, grauiſſima ſeditio gregem Chriſti perculit: nec vnquam malis lues populum Chriſti afflixit. *Auent.* l. 5. *Henric. Huntingdon.* de *Anſelmo* l. 7. de An. 1100. in Synodo Londinenſi: Prohibuit ſacerdotibus vxores, ante non prohibitas.

Anſelme (*ſaith that* Hiſtorian) *was the firſt that forbade marriage to the Clergie of* England (*and this was about the yeere of our Lord* 1080.) *Till then euer free.* Item *Fabianus liberos ayt fuiſſe Sacerdotes per annos* 1080.

Fox, than abridge their monuments, to enlarge my owne.

I haue (I hope) fetcht this truth farre enough; and deduced it low enough, thorow many ages, to the midſt of the rage of Antichriſtian tyrannie. There left our libertie; there began their bondage. Our libertie is happily renued with the Goſpel: what God, what his Church hath euer allowed, wee doe enioy. Wherein wee are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in ſome parts of it, better for their ſoundneſſe) do thus: and thus haue euer done.

Let Papiſts & Atheiſts ſay what they will; It is ſafe erring with God and his purer Church.

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To my sister Mrs. B. Brinsly.

EP. IV. *Of the Sorrow not to be repented of.*

IT is seldome seen, that a silent griefe speeds well: for, either a man must haue strong hands of resolution to strangle it in his bosom; or else it driues him to some secret mischiefe: wheras sorrow reuealed, is halfe remedied, and euer abates in the vttering. Your griefe was wisely disclosed; and shall bee as strangely answered. I am glad of your sorrow; and should weepe for

you, if you did not thus mourne. Your ſorrow is, that you can not enough grieue for your ſinnes. Let me tell you, that the Angels themſelues ſing at this lamentation; neither doth the earth affoord any ſo ſweet muſicke in the eares of God. This heauineſſe is the way to ioy. Worldly ſorrow is worthy of pitie, becauſe it leadeth to death: But, this deſerues nothing but enuie and gratulation. If thoſe teares were common, hell would not ſo inlarge it ſelfe. Neuer ſinne, repented of, was puniſhed: and neuer any thus mourned, and repented not. Loe, you haue done that, which you grieue you haue not done. That good God, whoſe act is his will, accounts of our will as our deed. If he required ſorrow proportionable to the hainouſneſſe of our ſinnes,

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there were no end of mourning. Now, his mercie regards not so much the measure, as the trueth of it; and accounts vs to haue that which we complaine to want. I neuer knew any truly penitent, which in the depth of his remorse, was atrayd of sorrowing too much; nor any vnrepentant, which wisht to sorrow more. Yea, let me tell you, that this sorrow is better, and more, than that deepe heauinesse for sinne, which you desire. Many haue been vexed with an extreame remorse for some sin, from the gripes of a galled conscience, which yet neuer came where true repentance grew; in whom the conscience playes at once the Accuser, Witnesse, Iudge, Tormentor: But, an earnest griefe, for the want of griefe, was neuer found in any but a gracious heart. You are

happy,

happy, and complaine. Tell me, I beseech you; This sorrow which you mourne to want, is it a grace of the Spirit of God, or not? It not, why do you sorrow to want it? It it be, oh how happy is it to grieue for want of grace! The God of all truth and blessednesse hath sayd, *Blessed are those that hunger and thirst after righteousnesse*; and with the same breath, *Blessed are they that mourne; for they shall be comforted.* You say, you mourne; Christ sayth, you are blessed: you say you mourne; Christ sayth, you shall be comforted. Either now distrust your Saviour, or else confesse your happinesse, and with patience expect his promised consolation. What do you feare? you see others stand like strong Oakes, vnshaken, vnremoued: you are but a reed, a feeble plant, tossed and bowed with

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euery winde, and with much agitation bruiſed: Loe, you are in tender and tauourable hands, that neuer brake any, whom their ſinnes bruiſed; neuer bruiſed any, whom temptations haue bowed. You are but flax; and your beſt is not a flame, but an obſcure ſmoke of grace: Lo, here his ſpirit is as a ſoft winde, not as colde water; hee will kindle, will neuer quench you. The ſorrow you want, is his gift: Take heed leſt while you vex your ſelfe with diſlike of the meaſure, you grudge at the Giuer. Beggers may not chuſe. This portion he hath vouchſafed to giue you; if you haue any, it is more than hee was bound to beſtow: yet you ſay, What, no more? As if you tooke it vnkindly, that he is no more liberall. Euen theſe holy diſcontentments are dangerous. Deſire more

(ſo much as you can) but repine not when you doe not attaine. Deſire; but ſo as you be free from impatience, free from vnthankefulneſſe. Thoſe, that haue tried, can ſay how difficult it is to complaine, with due reſeruation of thanks. Neither know I whether is worſe, to long for good things impatiently, or not at all to deſire them. The fault of your ſorrow, is rather in your conceit, than in it ſelfe. And, if indeed you mourn not enough, ſtay but Gods leaſure, and your eyes ſhall run ouer with teares. How many do you ſee ſport with their ſinnes, yea brag of them? how many that ſhould die for want of paſtime, if they might not ſinne freely, and more freely talke of it? What a Saint are you to theſe, that can droup vnder the memory of the frailtie of youth, and neuer thinke

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you haue ſpent enow teares! Yet ſo I encourage you in what you haue, as one that perſwades you not to deſiſt from ſuing for more. It is good to be couetous of grace, and to haue our deſires heerein inlarged with our receits. Weepe ſtill, and ſtill deſire to weepe: but, let your teares be as the raine in a Sun-ſhine; comfortable and hopefull: and let not your longing ſauor of murmur or diſtruſt. Theſe teares are reſerued; this hunger ſhall be ſatisfied; this ſorrow ſhall bee comforted: There is nothing betwixt God and you, but time. Preſcribe not to his wiſdome: haſten not his mercie.

His grace is enough for you:
his glorie ſhall be more
than enough.

(* * *)

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To Mr. *Hugh Cholmley.*

EP. V. *Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I haue a body that controls mee enough in theſe courſes; my friends need not. There is nothing whereof I could ſooner ſurfet, if I durſt neglect my body to ſatisfie my minde: But, whiles I affect knowledge, my weaknes checks mee, and ſaies, *Better a little learning, than no health.* I yeeld, and patiently abide my ſelfe debarred of my cho-

ſen felicitie. The little I gan get, I am no niggard of : neither am I more deſirous to gather, than willing to impart. The full handed, are commonly moſt ſparing. Wee veſſels, that haue any empty roome, anſwer the leaſt knocke with a hollow noiſe: you, that are full, ſound not. If we pardon your cloſeneſſe, you may wel beare with our profuſion : If there be any wrong, it is to our ſelues, that wee vtter what wee ſhould lay vp. It is a pardonable fault to do leſſe good to our ſelues, that wee may doe more to others. Amongſt other indeuours, I haue boldly vndertaken the holy meeters of *Dauid*; how happily, iudge you by what you ſee. There is none of all my labours ſo open to all cenſures; none, whereof I would ſo willingly heare the verdit of the

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wiſe and iudicious. Perhaps, ſome thinke the verſe harſh; whoſe nice eare regards roundneſſe, more than ſenſe: I embrace ſmoothneſſe, but affect it not. This is the leaſt good quality of a verſe; that intends any thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe humour cannot bee pleaſed without a greater offenſe. For, to ſay truth, I neuer could ſee good verſe written in the wonted meaſures. I euer thought them moſt eaſie, and leaſt Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety: The French and Dutch haue giuen vs worthy examples of diligence and exquiſiteneſſe in this kinde. Neither our eares, nor voices are leſſe tuneable. Heere is no-

thing wanting, but will to learne. What is this but to eat the corn out of the eare, becauſe wee will not abide the labor to grinde, and knead it? If the queſtion bee, whether our verſe muſt deſcend to them, or they aſcend to it; a wiſe moderation I thinke would determine it moſt equall, that each part ſhould remit ſomewhat, and both meet in the midſt. Thus I haue endeuoured to doe, with ſincere intent of their good, rather than my owne applauſe. For, it had beene eaſie to haue reached to an higher ſtraine; but I durſt not; whether for the graue Maieſtie of the Subiect, or benefit of the ſimpleſt Reader. You ſhall ſtill note, that I haue laboured to keepe *Dauids* entire ſenſe, with numbers neither lofty, nor ſlubbred: which meane is ſo much

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more difficult to finde, as the buſineſſe is more ſacred; and the libertie leſſe. Many great wits haue vndertaken this taske; which yet haue either not effected it, or haue ſmothered it in their priuate desks, and denied it the common light. Amongſt the reſt, were thoſe two rare ſpirits of the *Sidnyes*; to whom, Poeſie was as naturall, as it is affected of others: and our worthie friend, M^r. *Sylueſter*, hath ſhewed me, how happily he hath ſomtimes turned from his *Bartas*, to the ſweet Singer of *Iſrael*. It could not bee, that in ſuch abundant plenty of *Poëſie*, this worke ſhould haue paſt vnattempted: would God I might liue to ſee it perfected, either by my own hand, or a better. In the mean time, let mee expect your vnpartiall ſentence, both concerning the form

and ſenſe. Lay aſide your loue, for a while; which too oft blinds iudgement. And as it vſes to bee done in moſt equall proceedings of iuſtice, ſhut mee out of doores, while my verſe is diſcuſſed: yea let me receiue not your cenſure onely, but others by you: this once (as you loue me) play both the Informer and the Iudge. Whether you allow it, you ſhall encourage me; or correct, you ſhall amend me: either your ſtarres or your ſpits (that I may vſe *Origens* notes) ſhall be welcome to my margent. It ſhall bee happy for vs, if God ſhall make our poore labors any way ſeruiceable to his Name and Church.

{Aſteriſcus. Veru.

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To Mr. *Samuel Sotheby.*

EP. VI. *A preface to his relation of the* Ruſſian *affaires.*

TRauell perfecteth wiſedome; and obſeruation giues perfection to trauell: without which, a man may pleaſe his eies, not feede his braine; and, after much earth meaſured, ſhall returne with a wearie body, and an empty minde. Home is more ſafe, more pleaſant; but leſſe fruitfull of experience: But, to a minde not working and diſcurſiue, all heauens, all earths are alike.

And, as the end of trauell is obſeruation ; ſo, the end of obſeruation is the informing of others: for, what is our knowledge, if ſmothered in our ſelues, ſo as it is not knowen to more? Such ſecret delight can content none but an enuious nature. You haue breathed many and cold aires, gone farre, ſeene much, heard more, obſerued all. Theſe two yeers you haue ſpent in imitation of *Nebuchadnezars* ſeuen ; conuerſing with ſuch creatures as *Paul* ſought with, at *Epheſus*. Alas ! what a face, yea what a backe of a Church haue you ſeene? what maners? what people? Amongſt whom, ignorant ſuperſtition ſtriues with cloſe Atheiſme, treacherie with crueltie, one Diuell with another ; while Truth & Vertue doe not ſo much as giue any challenge of reſiſtance. Returning

once

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once to our *England* after this expe-
rience, I imagine you doubted whe-
ther you were on earth, or in hea-
uen. Now then (if you wil heare me,
whom you were wont) as you haue
obſerued what you haue ſeene, and
written what you haue obſerued; ſo
publiſh what you haue written: It
ſhalbe a gratefull labor, to vs, to po-
ſteritie. I am deceiued, if the fickle-
neſſe of the Ruſſian State haue not
yeelded more memorable matter of
hiſtory than any other in our age, or
perhaps many centuries of our pre-
deceſſors. How ſhall I thinke, but
that GOD ſent you thither before
theſe broiles, to be the witneſſe, the
regiſter of ſo famous mutations? He
loues to haue thoſe iuſt euils which
hee doth in one part of the world,
knowen to the whole; & thoſe euils
which men doe in the night of their

ſecrecie,

ſecrecy, brought forth into the Theater of the world; that the euill of mens ſin being compared with the euill of his puniſhment, may iuſtifie his proceedings, & condemn theirs. Your worke ſhall thus honour him; beſides your ſecond ſeruice, in the benefit of the Church. For, whiles you diſcourſe of the open Tyrannie of that Ruſſian *Nero*, *Iohn Baſilius*; the more ſecret, no leſſe bloodie plots of *Boris*; the ill ſucceſſe of a ſtoll'n Crown, tho ſet vpon the head of an harmleſſe ſonne; the bolde attempts and miſerable end of a falſe, yet aſpiring challenge; the perfidiouſneſſe of a ſeruile people, vnworthy of better gouernors; the miſcariage of wicked gouernors, vnworthy of better ſubiects; the iniuſt vſurpations of men, iuſt (tho late) reuenges of God, cruelly rewarded

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with blood, wrong claimes with ouerthow; trechery with bondage; the Reader, with ſome ſecret horror, ſhall draw-in delight, and with delight inſtruction: Neither know I any relation whence he ſhall take out a more eaſie leſſon of iuſtice, of loyaltie, of thankfulneſſe.

But, aboue all, let the world ſee and commiſerate the hard eſtate of that worthy and noble Secretarie, *Buchinski*. Poore gentleman! his diſtreſſe recalles euer to my thoughts *Eſops* Storke, taken amongſt the Cranes: Hee now nouriſhes his haire vnder the diſpleaſure of a forrain Prince; at once in durance and baniſhment. Hee ſerued an ill maſter, but, with an honeſt heart, with cleane hands. The maſters iniuſtice doth no more infect a good ſeruant, than the truth of the ſeruant can iuſtifie

ſtifie his ill maſter. A bad workman may vſe a good inſtrument: and oft times a clean napkin wipeth a foule mouth. It ioyes mee yet to thinke, that his pietie, as it euer held friendſhip in heauen, ſo now it wins him friends in this our other world: Lo, euen from our Iland inexpected deliuerance takes a long flight, and bleſſeth him beyond hope; yea rather, from heauen by vs. That God, whom he ſerues, will be knowen to thoſe rude and ſcarſe humane Chriſtians, for a protector of innocence, a fauourer of truth, a rewarder of pietie. The mercie of our gratious King, the compaſſion of an honorable Counſeller, the loue of a true friend, and (which wrought all, and ſet all on worke) the grace of our good GOD, ſhall now looſe thoſe bonds, and giue a glad welcome to

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his libertie, and a willing farewell to his distresse. Hee shall, I hope, liue to acknowledge this: in the meane time, I doe for him. Those Russian affaires are not more worthie of your records, than your loue to this friend is worthie of mine: for, neither could this large Sea drowne or quench it, nor time and absence (which are wont to breed a lingring consumption of friendship) abate the heat of that affection, which his kindnesse bred, religion nourished. Both rarenesse and worth shal commend this true loue; which (to say true) hath been now long out of fashion. Neuer times yeelded more loue; but, not more subtle: for euerie man loues himselfe in another, loues the estate in the person. Hope of aduantage is the loadstone that drawes the yron hearts of men; not

vertue,

vertue, not desert. No age affoorded more Parasites, fewer friends: The most are friendly in sight, seruiceable in expectation, hollow in loue, trustlesse in experience. Yet now *Buchinski*, see and confesse thou hast found one friend, which hath made thee many; on whom while thou bestowedst much fauour, thou hast lost none. I cannot but thinke how welcome Libertie (which tho late, yet now at last hath lookt backe vpon him) shalbe to the Cell of his affliction, when, smiling vpon him, she shall lead him by the hand, and (like another Angel) open the yron gates of his miserable captiuity, and (from those hard *Prestaues* & sauage *Christians*) carrie him by the haire of the head into this Paradise of God. In the meane time I haue written to him as I could, in a knowen lan-

guage,

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guage, with an vnknowen hand; that my poore Letters of gratulation might ſerue as humble attendants to greater.

For your worke, I wiſh it but ſuch glad entertainment, as the profit, yea the delight of it deſerues; and feare nothing, but that this long delay of publication will make it ſcarſe newes. We are all growen *Athenians*, and account a ſtrange report like to a fiſh, & a gueſt. Thoſe eies and hands ſtaid it, which might doe it beſt. I can not blame you, if you thinke it more honored by the ſtay of his gratious peruſall, than it could be by the early acceptation of the world. Euen the caſt garments of Princes are pretious. Others haue in part preuented you, whoſe labors, to yours, are but as an *eccho* to a long period; by whom wee heare

the laſt ſound of theſe ſtirres, ignorant of the beginning. They giue vs but a taſte in their hand ; you lead vs to the open fountaine. Let the Reader giue you but as much thanke, as you giue him ſatisfaction ; you ſhall deſire no more.

Finally, GOD giue vs as much good vſe, as knowlege of his iudgements ; the world, helpe of your labours : your ſelfe, incouragement ; *Buchinski*, libertie.

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To *Staniſlaus Buchinski*, late Secretarie to *Demetrius* Emp. of RVSSIA.

EP. VII. *Of the comfort of Impriſonment.*

THe knowledge that the eie giues of the face alone, is ſhallow, vncertaine, impertect. For what is it, to ſee the vtmoſt skinne, or fauour of the viſage; changeable with diſeaſe, changeable with paſſion? The eare (mee thinkes) doth both moſt cleerely diſcloſe the mindes of others, and knit them fa-

ſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip; commanding it euen to the abſent, and in the preſent cheriſhing it. This thing wee haue lately prooued in your ſelfe, moſt noble *Staniſlaus*: neerer examples wee might haue had; better we could not. How many, how excellent things haue wee heard of you, from our common friend, tho moſt yours, which haue eaſily won our beleefe, our affections! How oft, how honorable mẽtion hath he made of your name! How frequently, how feruentlie haue we wiſht you, both ſafety, and libertie! And now, Lo where ſhee comes, as the Greekes ſay, ἀπο μηχανῆς, and viſits her forlorne Client. Altho, I would not doubt to ſay, that this outward durance of the body, hath ſeemed more harſh to the behold-

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ers, than to your ſelfe, a wiſe man, and (which is more) a Chriſtian; whoſe free ſoule, in the greateſt ſtraits of the outer man, flies ouer Seas and Lands, whither it liſteth, neither can, by any diſtance of place, nor ſwelling of waues, nor height of mountaines, nor violence of enemies, nor ſtrong barres, nor walles, nor guards, bee reſtrained from what place it ſelfe hath choſen. Lo, that enioies God, enioies it ſelfe, and his friends; and ſo feeds it ſelfe with the pleaſure of enioying them, that it eaſily either forgets, or contemns all other things. It is no *Paradox* to ſay that *A wiſe Chriſtian cannot bee impriſoned, cannot bee baniſhed*: He is euer at home, euer free. For, both his libertie is within him, and his home is vniuerſall. And what is it, I beſeech you, (for you

haue tried) that makes a priſon ? Is it ſtraitneſſe of walles ? Then you haue as many fellowes, as there are men. For, how is the ſoule of euery man pent within theſe clay-walles of the body, more cloſe, more obſcure ! Whence, ſhee may looke oft, thorow the grates of her buſie thoughts ; but, is neuer releaſed in ſubſtance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuerie, with a *Returne yee ſonnes of Adam* : Thus, either all men are priſoners, or you are none. Is it reſtraint ? How many (eſpecially of that other ſex in thoſe your Eaſtern parts) chamber vp themſelues, for ſtate ; ſo as they neither ſee the Sunne, nor others them ? How many ſuperſtitious men, for deuotion ? How many obſcure *Aglai*, for eaſe and careleſneſſe, keepe them-

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ſelues in their owne Cottage, in their owne Village; and neuer walke forth ſo much as to the neighbour Townes? And what is your *Ruſsia* to all her inhabitants, but a large priſon, a wide galley? yea, what other is the world to vs? How can he complaine of ſtraitneſſe, or reſtraint, that roues all ouer the world, and beyond it? Tyranny may part the ſoule from the body; can not confine it to the body. That which others doe for eaſe, deuotion, ſtate, you doe for neceſſitie: why not as willingly, ſince you muſt do it? Do but imagine the cauſe other; and your caſe is the ſame with theirs which both haue choſen, & delight to keepe cloſe; yet hating the name of priſoners, while they embrace the condition. But, why dó I perſwade you, not to miſlike that, which I pray

you may forſake ? I had rather you ſhould be no priſoner at all ; than to be a cheerfull priſoner vpon neceſſitie. If the doores be open , my perſwaſion ſhall not holde you in : Rather our prayers ſhall open thoſe doores , and fetch you foorth into this common liberty of men ; which alſo hath not a little (tho an inferior) contentment. For, how pleaſant is it to theſe ſenſes , by which wee men are woont to be led , to ſee and be ſeene , to ſpeake to our friends, and heare them ſpeake to vs ; to touch and kiſſe the deare hands of our Parents , and with them at laſt to haue our eyes cloſed ? Either this ſhall befall you ; or what hopes, what paines (I adde no more) hath this your carefull friend loſt ? and we , what wiſhes , what conſultations ? It ſhall be, I dare hope, yea be-

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leeue it: Only thou our good God giue ſuch end, as thou haſt done entrance into this buſineſſe; and ſo diſpoſe of theſe likely indeuours, that whom we loue and honor abſent, we may at laſt in preſence ſee and embrace.

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To my Father in law, Mr. *George Wenyffe.*

Ep. IIX. *Exciting to Christian cheerefulneſſe.*

YOu complaine of dulneſſe; a common diſeaſe, and incident to the beſt mindes, and ſuch as can moſt contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawleſſe his ſport be, ſo it be pleaſant: he faines to himſelfe falſe delights, when he wants: and, if hee can paſſe the time, and chaſe away

Melancholy,

Melancholy, hee thinks his day ſpent happily. And thus it muſt needs be; while the world is his God, his deuotion can be but his pleaſure: whereas the mortified ſoule hath learned to ſcorn theſe friuolous and ſinfull ioyes; and affects either ſolid delights, or none; and had rather bee dull for want of mirth, than tranſported with wanton pleaſures. When the world, like an importunate Minſtrell, thruſts it ſelfe into his chamber, and offers him Muſicke, vnſought; if he vouchſafe it the hearing, it is the higheſt fauor he dare, or can yeeld: He rewards it not, he commends it not; yea, he ſecretly loathes thoſe harſh & iarring notes, and reiects them. For, hee findes a better conſort within, betwixt God and himſelfe, when he hath a little tuned his heart with meditation.

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To ſpeake fully, the world is like an ill foole in a play: the Chriſtian is a iudicious Spectator, which thinks thoſe ieſts too groſſe to be laught at; and therefore entertaines that with ſcorne, which others with applauſe. Yet in truth, we ſinne, if we reioyce not: There is not more errour in falſe mirth, than in vniuſt heauineſſe. If Worldlings offend, that they laugh when they ſhould mourne: we ſhall offend no leſſe, if wee droupe in cauſe of cheerefulneſſe. Shall we enuie, or ſcorne, to ſee one ioy in red and white droſſe, another in a vaine title; one in a daintie diſh, another in a ieſt; one in a booke, another in a friend; one in a Kite, another in a Dog; whiles we enioy the God of heauen, and are ſorrowfull? What dull metall is this we are made of? We haue the

fountaine

fountaine of ioy, and yet complaine of heauineſſe. Is there any ioy without God? Certainly, if ioy be good, and all goodneſſe bee from him; whence ſhould ioy ariſe, but from him? And if hee be the Authour of ioy; how are we Chriſtians, and reioyce not? What? doe we freeze in the fire, and ſtarue at a feaſt? Haue we a good conſcience, and yet pine and hang downe the head? When God hath made vs happie, doe wee make our ſelues miſerable? When I aske my heart *Dauids* queſtion, I know not whether I be more angry, or aſhamed at the anſwer; *Why art thou ſad, my ſoule?* My bodie, my purſe, my fame, my friends; or perhaps none of theſe: only I am ſad, becauſe I am. And what if all theſe, what if more? when I come to my better wits, Haue I a father, an ad-

uocate,

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uocate, a cõforter, a manſion in heauen? if both earth and hell conſpired to afflict me, my ſorrow cannot counteruaile the cauſes of my ioy. Now I can challenge all aduerſaries; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, welcome. Yet God doth not abridge vs of theſe earthly ſolaces, which dare weigh with our diſcontentments, and ſomtimes depreſſe the ballance. His greater light doth not extinguiſh the leſſe. If God had not thought them bleſſings, he had not beſtowed them: and how are they bleſſings, if they delight vs not? Books, friends, wine, oile, health, reputation, competency, may giue occaſions, but not bounds to our reioycings. We may not make them Gods riualls, but his ſpokeſ-men. In themſelues they are nothing; but,

in God, worth our ioy. Theſe may be vſed; yet ſo as they may be abſent without diſtraction. Let theſe goe; ſo God alone be preſent with vs, it is enough: He were not God, if he were not All-ſufficient. Wee haue him, I ſpeake boldly; Wee haue him in feeling, in faith, in pledges, and earneſt; yea, in poſſeſſion. Why doe we not enioy him? Why doe we not ſhake-off that ſenſeleſſe drowſineſſe, which makes our liues vnpleaſant; and leaue-ouer all heauineſſe, to thoſe that want God; to thoſe that either know him not, or know him diſpleaſed.

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To Mr. W. R. Dedic. to Mr. *Tho. Burlz.*

EP. IX. *Consolations of immoderate griefe for the death of friends.*

WHile the ſtreame of ſorrow runnes full, I know how vaine it is to oppoſe counſell. Paſſions muſt haue leaſure to digeſt. Wiſedome doeth not more moderate them, than time. At firſt, it was beſt to mourne with you, and to mitigate your ſorrow, by bearing part; wherin, would God my burden could be your eaſe. Euery thing elſe is leſſe,

when

when it is diuided; and then is beſt, after teares, to giue counſell: yet, in theſe thoughts I am not a little ſtraited. Before you haue digeſted griefe, aduice comes too early; too late, when you haue digeſted it. Before, it was vnſeaſonable; after, would be ſuperfluous. Before, it could not benefit you; after, it may hurt you, by rubbing-vp a skinned ſore afreſh. It is as hard to chuſe the ſeaſon for counſell, as to giue it: and that ſeaſon is, after the firſt digeſtion of ſorrow; before the laſt. If my Letters then meet with the beſt opportunitie, they ſhall pleaſe me, and profit you; if not, yet I deſerue pardon, that I wiſhed ſo. You had but two iewels, which you held precious; a Wife, and a Sonne: one was your ſelfe diuided; the other, your ſelfe multiplied: you haue loſt

both

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both, and well-neere at once. The losse of one causèd the other, and both of them your iust griefe. Such losses, when they come single, afflict vs; but, when double, astonish vs; and, tho they giue aduantage of respite, would almost ouerwhelme the best patient. Lo, now is the triall of your manhood, yea of your Christianitie: You are now in the lists, set-vpon by two of Gods fierce afflictions; shew now what patience you haue, what fortitude. Wherefore haue you gathered and layd-vp, all this time, but for this brunt? Now bring forth all your holy store to light, and to vse; and approue to vs in this difficultie, that you haue all this while been a Christian in earnest. I know, these euents haue not surprised you on a sudden: you haue suspected they might come;

you haue put-caſes if they ſhould come. Things that are hazzardous, may be doubted: but, certain things are, and muſt be expected. Prouidence abates griefe, and diſcountenances a croſſe. Or, if your affection were ſo ſtrong, that you durſt not fore-thinke your loſſe; take it equally but as it falles. A wiſe man and a Chriſtian, knowes death ſo fatall to Nature, ſo ordinarie in euent, ſo gainfull in the iſſue, that I wonder he can for this either feare or grieue. Doth GOD only lend vs one another, and doe we grudge when hee calles for his owne? So I haue ſeene ill debters, that borrow with prayers, keepe with thanks, repay with enmitie. We miſtake our tenure; Wee take that for gift, which God intends for loane; we are Tenants at will, and think our ſelues owners.

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Your wife and childe are dead: Wel; they haue done that for which they came.

If they could not haue died, it had been worthy of wonder; not at all, that they are dead. If this condition were proper only to our families, & friends, or yet to our climate alone; how vnhappie should wee seeme to our neighbours, to our selues! Now it is common, let vs mourne that we are men. Loe, all Princes and Monarchs dance with vs in the same ring: yea, what speake I of earth? The God of Nature, the Sauiour of men, hath trod the same steps of death: And doe wee thinke much to follow him? How manie seruants haue we knowen, that haue thrust themselues betwixt their master and death; which haue died, that their master might not die? and

ſhall wee repine to die with ours? How truly may wee ſay of this our *Dauid, Thou art worth ten thouſand of vs;* yea, worth a world of Angels? yet he died, & died for vs. Who would liue, that knowes his Sauiour died? Who can be a Chriſtian, and would not be like him? Who can be like him, that would not die after him? Thinke of this, and iudge whether all the world can hire vs not to die. I need not aske you, whether you loued thoſe whom you haue loſt: Could you loue them, and not wiſh they might be happie? Could they be happy, and not die? In truth, Nature knowes not what ſhee would haue; Wee can neither abide our friends miſerable in their ſtay, nor happie in their departure: We loue our ſelues ſo well, that we cannot be content they ſhould gaine by our

loſſe.

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losse. The excuse of your sorrow is, that you mourn for your selfe. True: but, compare these two, & see whether your losse or their gain be greater. For, if their aduantage exceed your losse; take heed, lest while you bewray your loue in mourning for them, it appeare that you loue but your selfe in them. They are gone to their preferment, & you lament: your loue is iniurious. If they were vanished to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you know they are in surer hands than your owne: you know, that he hath taken them, which hath vndertaken to keepe them, to bring them againe: You know, it is but a sleepe, which is miscalled *Death*; & that they shall, they must awake, as sure as they lie downe; and wake more fresh, more

glorious, than when you ſhut their eyes. What do we with *Chriſtianitie*, if we beleeue not this? and if we do beleeue it, why doe wee mourne as the hopeleſſe? But the matter, perhaps, is not ſo heauy as the circumſtance: Your croſſes came ſudden, and thicke; You could not breathe from your firſt loſſe, ere you felt a worſe. As if he knew not this, that ſent both: As if hee did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe than they are. Do we thinke, we could carue better for our ſelues? O the mad inſolence of Nature, that dares controule, where ſhe ſhould wonder! Preſumptuous clay! that will be checking the Potter. Is his wiſdome, himſelfe? Is he, in himſelfe, infinite? Is his Decree out of

his

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his wisdome; and do we murmur? Do we, fooliſh wormes, turne again when he treads vpon vs? What? do you repine at that which was good for you, yea beſt? That is beſt for vs, which God ſeeth beſt: and that he ſees beſt, which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glorie to the hand that rules it. His will is the rule of his actions; and his goodneſſe, of his will. Things are good to vs, becauſe he wills them: He wills them, becauſe they are good to himſelfe. It is your glorie that he intends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow ford: but, to cut the ſwelling waues of the Deepe, commends both our ſtrength & skill. It is no victorie, to conquer an eaſie and weake croſſe Theſe maine euils haue crownes

answerable to their difficulty: Wrestle now, and goe away with a blessing. Be patient in this losse, & you shall once triumph in your gaine. Let God haue them with cheerefulnesse, and you shall enioy God with them in glorie.



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To Mr. I. A. *Merchant.*

Ep. X. *Against ſorrow for worldly loſſes.*

IT is fitter for me to begin with chiding, than with aduice: what means this weake diſtruſt? Go on, and I ſhall doubt whether I write to a Chriſtian. You haue loſt your heart, together with your wealth: How can I but feare, leſt this *Mammon* was your God? Hence was Gods iealouſie in remouing it; and hence your immoderate teares for loſing it. If thus; God had not loued you, if hee had not made you

poore

poore. To ſome, it is an aduantage to leeſe : you could not haue beene at once thus rich, and good. Now, heauen is open to you, which was ſhut before; and could neuer haue giuen you entrance, with that load of iniquitie. If you be wiſe in managing your affliction, you haue changed the world for God, a little droſſe for heauen. Let me euer loſe thus, and ſmart when I complaine.

But, you might haue at once retained both. The ſtomach that is purged, muſt bee content to part with ſome good nouriſhment, that it may deliuer it ſelfe of more euill humors. God ſaw (that knowes it) you could not holde him ſo ſtrongly, while one of your hands was ſo faſtened vpon the world. You ſee, manie make themſelues wilfullie poore : why cannot you be content

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God ſhould impouerish you? If God had willed their pouertie, hee would haue commanded it: If hee had not willed yours, he would not haue effected it. It is a ſhame for a Chriſtian, to ſee an Heathen Philoſopher laugh at his own ſhipwrack, while himſelfe houles out, as if al his felicity were imbarked with his ſubſtance. How ſhould wee ſcorne, to thinke that an Heathen man ſhould laugh either at our ignorance, or impotence? ignorance, if we thoght too highly of earthly things; impotence, if we ouer-loued them. The feare of ſome euils is worſe than the ſenſe. To ſpeake ingenuouſly; I could neuer ſee, wherein pouertie deſerued ſo hard a conceit. It takes away the delicacie of fare, ſoftneſſe of lodging, gaineſſe of attire, and perhaps brings with it contempt:

This

This is the worſt, and all. View it now on the better ſide: Lo, there quiet ſecuritie, ſound ſleepes, ſharpe appetite, free merriment; no feares, no cares, no ſuſpicion, no diſtemper of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould bee vniuſt, if pouerty went away weeping. I cannot ſee, how the euils it brings, can compare with thoſe which it remoues; how the diſcommodities ſhould match the bleſſings of a meane eſtate. What are thoſe you haue loſt, but falſe friends, miſerable comforters? Elſe they had not left you. Oh ſlight and fickle ſtay, that windes could bereaue you of! If your care could goe with them, here were no dammage: and, if it goe not with them, it is your fault. Grieue more for your fault, than for your loſſe. If your negli-

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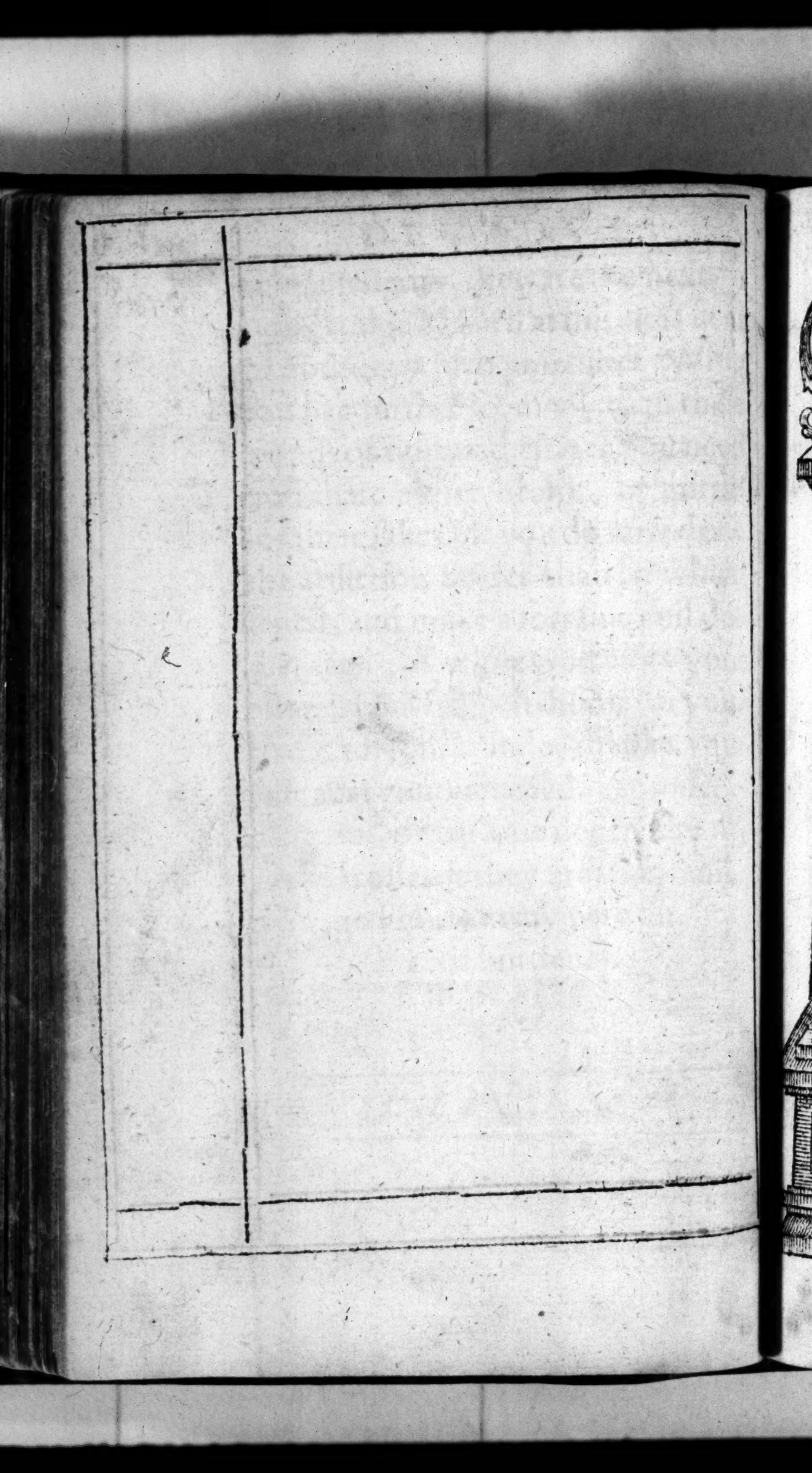
gence, your riotous misspence had empaired your estate, then Satan had impouerisht you; now would I haue added to your griefe, for your sinne, not for your affliction: But now, since windes and waters haue done it as the officers of their maker; why should not you say with me, as I with *Iob*, *The Lord hath taken?* Vse your losse well, and you shall finde that GOD hath crossed you with a blessing. And if it were worse than the world esteemes it, yet thinke not what you feele, but what you deserue: You are a stranger to your selfe, if you confesse not, that God fauours you in this whip. If he had stripped you of better things, and scourged you with worse, you should still haue acknowledged a mercifull iustice: if you now repine at an easie correction, you are worthy

thy of ſeuerity. Beware the next, if you grudge & ſwell at this. It is next to nothing which you ſuffer: What can bee further from vs, than theſe goods of outward eſtate? You need not abate either health, or mirth, for their ſakes. If you do now draw the affliction neerer than he which ſent it, and make a forraine euil domeſticall; if while God viſits your eſtate, you fetch it home to your body, to your minde; thanke your ſelfe that you will needs bee miſerable: But, if you loue not to fare ill; take croſſes as they are ſent, and go lightly away with an eaſie burden.

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EPISTLES,

THE SECOND *Volume:*

Conteining two DECADS.

By

IOSEPH HALL.

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ANNO 1608.

EPISTLES,

THE

SECOND

Volume:

Containing two
DECADES.

By

JOSEPH HALL.

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TO THE SAME MOST GRATIOVS PATRONAGE OF THE HIGH AND MIGHTY PRINCE, HENRIE, PRINCE OF GREAT BRITAINE: HIS HIGHNESSES

Vnworthy ſeruant, humbly proſtrates himſelfe, and his ſecond labor,

With Continuall Apprecations of all Happineſſe.

THE
HIGH AND MIGHTY
PRINCE
HENRIE
PRINCE
OF GREAT BRITAINE:

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To Mr. *Smith*, and Mr. *Rob.* *Ring-leaders of the late ſeparation*; at AMSTERDAM.

EP. I. *Setting foorth their iniurie done to the Church, the iniuſtice of their cauſe, and fearefulneſſe of their offence. Cenſuring and aduiſing them.*

WEe heare of your ſeparation, and mourn; yet not ſo much for you, as for your wrong: you could not doe a greater iniurie to your mother,

than to flee from her. Say ſhe were poore, ragged, weake; ſay ſhe were deformed; yet ſhe is not infectious: Or if ſhee were, yet ſhee is yours. This were cauſe enough for you, to lament her, to pray for her, to labor for her redreſſe, not to auoid her: This vnnaturalneſſe is ſhamefull; and more hainous in you, who are reported not parties in this euill, but authors. Your flight is not ſo much, as your miſ-guidance. Plead not: this fault is paſt excuſe: If wee all ſhould follow you, this were the way of a Church (as you plead) imperfect, to make no Church; and of a remedy, to make a diſeaſe. Still the fruit of our charitie to you, is beſides our griefe, pitie. Your zeale of truth hath miſ-led you, and you others: A zeale, if honeſt, yet blind-folded, and led by ſelfe-will: Oh

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that you loued Peace, but haſte ſo well as Truth: then, this breach had neuer beene: and you that are yet brethren, had beene ſtill companions. *Goe out of Babylon*, you ſay; The voice not of Schiſme, but of holineſſe. Know you where you are? Looke about you, I beſeech you, looke behinde you; and ſee if wee haue not left it vpon our backs. She her ſelfe feeles, and ſees that ſhee is abandoned: and complaines to all the world, that wee haue not onely forſaken, but ſpoiled her; and yet you ſay, *Come out of Babylon*. And except you will be willingly blinde; you may ſee the heaps of her altars, the aſhes of her Idols, the ruines of her monuments, the condemnation of her errours, the reuenge of her abominations. And are wee yet in *Babylon*? Is *Babylon* yet amongſt vs?

Where are the maine buildings of that accurſed Citie; thoſe high and proud Towers of their vniuerſal Hierarchy, infallible iudgement, diſpenſation with lawes of GOD, and ſins of men; diſpoſition of Kingdomes, depoſition of Princes, parting ſtakes with God in our conuerſion, through freedome of will; in our ſaluation, through the merit of our workes? Where are thoſe rotten heapes (rotten, not through age, but corruption) of tranſubſtantiating of bread, adoring of Images, multitude of Sacraments, power of indulgences, neceſſitie of confeſſions, profit of pilgrimages, conſtrained and approued ignorance, vnknowen deuotions? Where are thoſe deepe vaults (if not mines) of Penances and Purgatories, & whatſoeuer hath beene deuiſed by thoſe

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Popelings, whether profitable or glorious, againſt the Lord, and his Chriſt? Are they not all raced, and buried in the duſt? Hath not the maieſtie of her gods, like as was done to *Mythra*, and *Serapis*, beene long agone offered to the publike laughter of the vulgar? What is this but to goe, yea to run (if not to fly) out of *Babylon*? But (as euery man is an hearty Patron of his owne actions, and it is a deſperate cauſe that hath no plea) you allege our conſorting in Ceremonies, and ſay ſtill wee tarry in the ſuburbs: Grant that theſe were as ill, as an enemie can make them, or can pretend them: You are deceiued, if you thinke the walles of *Babylon* ſtand vpon Ceremonies. Subſtantiall errours are both her foundation, and frame. Theſe rituall obſeruations

are not ſo much as Tile and Reed, rather like to ſome Fane vpon the roofe; for ornament, more than vſe: Not parts of the building, but not-neceſſary appendances. If you take them otherwiſe, you wrong the Church; if thus, and yet depart, you wrong it and your ſelfe: As if you would haue perſwaded righteous *Lot*, not to ſtay in *Zoar*, becauſe it was ſo neere *Sodome*. I feare, if you had ſeen the mony-changers in the Temple, how euer you would haue praid, or taught there: Chriſt did it, not forſaking the place, but ſcourging the offenders: And this is the valour of Chriſtian teachers, to oppoſe abuſes, not to run away from them: Where ſhall you not thus finde *Babylon*? Would you haue run from *Geneua*, becauſe of her wafers? Or from *Corinth*, for her diſordered

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loue-feasts ? Either run out of the world, or your flight is in vaine. If experience of change teach you not, that you shall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue chosen ; let not feare of seeming to repent ouer-soone, make you partiall. Lo, there a common harbour of all opinions, of all heresies ; if not a mixture : Heere you drew in the free and cleere aire of the Gospell, without that odious composition of *Iudaisme*, *Arianisme*, *Anabaptisme* : There you liue in the stench of these and more. You are vnworthy of pitie, if you will approoue your miserie. Say if you can, that the Church of *England* (if shee were not yours) is not an heauen, to *Amsterdam*. How is it then, that our gnats are harder to swal-

low, than their camels? and that whiles all Christendome magnifies our happinesse, and applauds it; your handfull alone, so detests our enormities, that you despise our graces? See whether in this you make not God a loser. The thanke of all his fauors is lost, because you want more: and in the meane time, who gaines by this sequestration, but *Rome* and *Hell*? How doe they insult in this aduantage, that our mothers owne children condemne her for vncleane, that wee are daily weakned by our diuisions, that the rude multitude hath so palpable a motiue to distrust vs? Sure, you intended it not: but, if you had beene their hired Agent, you could not haue done our enemies greater seruice. The GOD of heauen open your eies, that you may see the vn-

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iuſtice of that zeale which hath tranſported you; and turne your heart to an indeuour of al Chriſtian ſatisfaction: Otherwiſe your ſoules ſhall finde too late, that it had been a thouſand times better to ſwallow a Ceremonie, thã to rend a Church: yea, that euen whoredomes and murders ſhal abide an eaſier anſwer than ſeparation.

I haue done, if onely I haue aduiſed you of that fearful threatning of the wiſe man: *The eie that mocketh his father, and deſpiſes the gouernment of his mother, the rauens of the riuer ſhall picke it out, and the yoong Eagles eat it.*

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To Sr. *Andrew Asteley.*

EP. II. *A Discourse of our due preparation for death, and the meanes to sweeten it to vs.*

SInce I saw you, I saw my father die: how boldly and merrily did hee passe thorow the gates of death, as if they had had no terror, but much pleasure! Oh that I could as easily imitate, as not forget him! We know we must tread the same way; How happy, if with the same minde? Our life as it giues way to death, so must make way for it: It will be, tho we will not: it will not

be

be happy, without our will, without our preparation. It is the beſt and longeſt leſſon, to learne how to die; and of ſureſt vſe: which alone if we take not out, it were better, not to haue liued. Oh vaine ſtudies of men, how to walke thorow *Rome* ſtreets all day in the ſhade; how to ſquare circles, how to ſalue vp the celeſtiall motions, how to correct miſwritten copies, to fetch vp olde words from forgetfulneſſe, and a thouſand other like points of idle skill; whiles the maine care of life and death is neglected! There is an arte of this, infallible, eternall, both in truth, and vſe: for tho the means be diuers, yet the laſt act is ſtill the ſame, and the diſpoſition of the ſoule need not be other: it is all one whether a feuer bring it, or a ſword; wherein yet, after long profeſſion

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of other ſciences I am ſtill (why ſhould I ſhame to confeſſe?) a learner; and ſhall be (I hope) whileſt I am: yet it ſhal not repeat vs, as diligent ſcholars repeat their parts vnto ech other, to be more perfect; ſo mutually to recall ſome of our rules of well dying: The firſt whereof is a conſcionable life: The next, a right apprehenſion of life, and death: I tread in the beaten path, doe you follow mee. To liue holily is the way to die ſafely; happily: If death be terrible, yet innocence is bolde, and will neither feare it ſelfe, nor let vs feare; where contrariwiſe wickedneſſe is cowardly, and can not abide either any glimpſe of light, or ſhew of danger. Hope doth not more draw our eyes forward, than conſcience turnes them backward, and forces vs to looke behinde vs;

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affrighting vs euen with our paſt euils. Beſides the paine of death, euery ſinne is a new fury to torment the ſoule, and make it loth to part. How can it chuſe, when it ſees on the one ſide, what euill it hath done, on the other, what euill it muſt ſuffer? It was a cleare heart (what els could doe it?) that gaue ſo bolde a forehead to that holy Biſhop, who durſt on his death bed profeſſe, I haue ſo liued, as I neither feare to die, nor ſhame to liue. What care wee when wee be found, if well doing? what care wee how ſuddenly, when our preparation is perpetuall? what care we how violently, when ſo many inward friends (ſuch are our good actions) giue vs ſecret comfort? There is no good Steward, but is glad of his Audit; his ſtrait accounts deſire nothing more

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than a discharge : only the doubtfull and vntrustie feares his reckoning. Neither only doth the want of integritie make vs timorous, but of wisdome, in that our ignorance can not equally value, either the life which wee leaue, or the death wee expect. Wee haue long conuersed with this life, and yet are vnacquainted : how should wee then know that death we neuer saw ? or that life which followes that death ?

These cottages haue beene ruinous, and wee haue not thought of their fall: our way hath been deepe, and we haue not looked for our rest. Shew mee euer any man that knew what life was, and was loth to leaue it ? I will shew you a prisoner that would dwell in his Gaole, a slaue that likes to be chained to his Galley : what is there heere, but darke-

neſſe of ignorance, diſcomfort of euents, impotency of body, vexation of conſcience, diſtemper of paſſions, complaint of eſtate, feares and ſenſe of euill, hopes and doubts of good, ambitious rackings, couetous toiles, enuious vnderminings, irkeſome diſappointments, wearie ſatieties, reſtleſſe deſires, and manie worlds of diſcontentments in this one? What woonder is it that wee would liue? we laugh at their choice that are in loue with the deformed; And what a face is this we dote vpon? See if ſinnes, and cares, and croſſes, haue not (like a filthy morphew) ouerſpread it, and made it loathſome to all iudicious eyes. I maruell then, that any wiſe men could be other but Stoicks, & could haue any conceit of life, but contemptuous; not more for the miſe-

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rie of it, while it lasteth, than for the not lasting: we may loue it, we can not holde it: What a shadow of a smoake, what a dreame of a shadow is this, we affect? Wise *Salomon* sayes there is a time to be borne, and a time to die: you doe not heare him say, a time to liue. What is more flitting than time? yet life is not long enough to be worthie the title of time. Death borders vpon our birth, and our cradle stands in our graue. We lament the losse of our parents: how soone shall our sonnes bewaile ours? Loe, I that write this, and you that reade it; how long are we here? It were well, if the world were as our tent, yea as our Inne; if not to lodge, yet to bait in: but now it is only our thorow-faire, one generation passeth, another commeth; none stayeth. If this earth were a

paradiſe, and this which we call our life were ſweet as the ioyes aboue, yet how ſhould this fickleneſſe of it coole our delight? Grant it abſolute; who can eſteeme a vaniſhing pleaſure? How much more now, when the drammes of our hony are loſt in pounds of gall; when our contentments are as farre from ſinceritie as continuance? Yet the true apprehenſion of life (tho ioyned with contempt) is not enough to ſettle vs, if either we be ignorant of death, or ill perſwaded: for if life haue not woorth enough to allure vs, yet death hath horror enough to affright vs. He that would die cheerfully, muſt know death his friend: what is hee but the faithfull officer of our Maker, who euer ſmiles or frownes with his Maſter? neither can either ſhew or nouriſh enmitie

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where God fauors: when he comes fiercely, and pulles a man by the throat, and ſummons him to hell, who can but tremble? The meſſenger is terrible, but the meſſage worſe: hence haue riſen the miſerable deſpaires, and furious rauing of the ill conſcience; that findes no peace within, leſſe without. But when hee comes ſweetly, not as an executioner, but as a guide to glorie, and profers his ſeruice, & ſhewes our happineſſe, and opens the dore to our heauen; how worthy is hee of entertainment? how worthy of gratulation? But his ſalutation is painfull, if courteous; what then? The Phyſitian heales vs, not without paine; and yet we reward him. It is vnthankfulneſſe to complaine, where the anſwer of profit is exceſſiue. Death paineth: how long?

how much ? with what proportion to the ſequell of ioy ? O death, if thy pangues be grieuous, yet thy reſt is ſweet. The conſtant expectation that hath poſſeſſed that reſt, hath already ſwallowed thoſe pangs, and makes the Chriſtian at once wholly dead to his paine, wholly aliue to his glory. The ſoule hath not leaſure to care for hir ſuffering, that beholds hir crowne; which if ſhe were inioined to fetch thorow the flames of hell, her faith would not ſticke at the condition.

Thus in briefe, he that liues Chriſtianly, ſhall die boldly; hee that findes his life ſhort and miſerable, ſhall die willingly; he that knowes death, and foreſees glory, ſhall die cheerefully and deſirouſly.

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To M. Samvel Bvrton, Archdeacon of *Glocester*.

Ep. III. *A Discourse of the triall and choice of the True Religion.*

Sir: This Discourse inioyned by you, I send to your censure, to your disposing; but to the vse of others. Vpon your charge I haue written it for the Wauering: If it seeme worthy, communicate it; els, it is but a dash of your pen. I feare only the breuitie: a Volume were too little for this Subiect. It is not more yours, than the Author. Farewell.

WE do not more affect varietie in all other things, than

we abhorre it in Religion. Euen thoſe which haue held the greateſt falſhoods, holde that there is but one truth. I neuer read of more than one Heretike, that held all Hereſies true; neither did his opinion ſeeme more incredible, than the relation of it. God can neither be multiplied, nor Chriſt diuided: if his coat might be parted, his body was intire. For that then all ſides challenge Truth, and but one can poſſeſſe it; let vs ſee who haue found it, who inioy it.

There are not many Religions that ſtriue for it, tho many opinions. Euery hereſie, albee fundamentall, makes not a religion. We ſay not, The Religion of *Arrians*, *Neſtorians*, *Sabellians*, *Macedonians*, but The Sect or Hereſie. No opinion challenges this name in our vſuall

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ſpeech, (for I diſcuſſe not the proprietie) but that which ariſing from many differences, hath ſettled it ſelf in the world, vpon her owne principles, not without an vniuerſall diuiſion: Such may ſoone bee counted: Tho it is true, there are by ſo much too many, as there are more than one. Fiue religions then there are by this rule, vpon earth; which ſtand in competition for truth, *Iewiſh*, *Turkiſh*, *Greekiſh*, *Popiſh*, *Reformed*; whereof each pleads for it ſelfe, with diſgrace of the other. The plaine Reader doubts, how he may ſit Iudge, in ſo high a plea: GOD hath put this perſon vpon him; while hee chargeth him to trie the ſpirits; to retaine the good, reiect the euil: If ſtill he plead with *Moſes*, inſufficiency; let him but attend, God ſhall decide the caſe in his ſi-

lence, without difficulty. The Iew hath little to say for himselfe, but impudent denials of our Christ, of their Prophecies: whose very refusall of him, more strongly prooues him the true Messias: neither could he be iustified to be that Sauiour, if they reiected him not: since the Prophets foresaw, and foretold, not their repelling of him onely, but their reuiling. If there were no more arguments, God hath so mightilie confuted them from heauen, by the voice of his iudgement, that all the world hisseth at their conuiction. Loe, their very sinne is capitallie written in their desolation, & contempt. One of their owne late Doctours seriously expostulates in a relenting Letter to another of his fellow Rabbins, what might bee the cause of so long and desperate a ruine

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ine of their *Israel*; and comparing their former captiuities with their former sinnes, argues (and yet fears to conclude) that this continuing punishment, must needs be sent for some sinne so much greater than Idolatrie, oppression, Sabath-breaking; by how much this plague is more grieuous than all the other: Which, his feare tells him (and hee may beleeue it) can be no other, but the murder, and refusal of their true Messias. Let now all the Doctours of those obstinate Synagogues, answer this doubt of their owne obiecting: But how past al contradiction is the ancient witnesse of all the holy Prophets, answered and confirmed by their euents? whose foresayings verified in all particular issues, are more than demonstratiue. No Art can describe a thing past,

with

with more exactneſſe, than they did this Chriſt to come. What circumſtance is there, that hath not his prediction? Haue they not forewritten, who ſhould be his mother; A Virgin: Of what tribe; of *Iuda*: Of what houſe; of *Dauid*: What place; *Bethleem*: What time; when the ſcepter ſhould be taken from *Iuda*: Or after ſixtie nine weekes; What name; *Ieſus*, *Immanuel*: What habitation; *Nazareth*: What harbinger; *Iohn*, the ſecond *Elias*: What his buſineſſe; to preach, ſaue, deliuer: What entertainment; reiection: What death; the Croſſe: What maner; piercing the body, not breaking the bones: What companie; amidſt two wicked ones: Where; at *Ieruſalem*: Where abouts; without the Gates: With what words; of imploration: What

draught;

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draught; of vineger and gall: Who was his Traitor, and with what ſucceſſe? If all the Synagogues of the Circumciſion, all the gates of Hell, can obſcure theſe euidences, let me be a proſelyte. My labour heerein is ſo much leſſe, as there is leſſe danger of Iudaiſme. Our Church is well rid of that accurſed nation, whom yet *Rome* harbors, and, in a faſhion, graces; whiles in ſtead of ſpitting at, or that their *Neapolitan* correction whereof *Gratian* ſpeakes; the Pope ſolemnly receiues at their hands, that Bible which they at once approue, and ouerthrow. But would GOD there were no more *Iewes* than appeare. Euen in this ſenſe alſo hee is a *Iew*, that is one within: plainly, whoſe heart doth not ſincerely confeſſe his Redeemer. Tho a Chriſtian *Iew*, is no other than an

Atheiſt;

Atheiſt ; and therefore muſt bee ſcourged elſe-where. The *Iew* thus anſwered : The *Turke* ſtands out for his *Mahomet*, that couſening *Arabian*, whoſe religion (if it deſerue that name) ſtands vpon nothing but rude ignorance, and palpable impoſture. Yet loe heere a ſubtle Diuell, in a groſſe religion : For when hee ſaw that he could not by ſingle twiſts of Hereſie pull downe the well-built wals of the Church ; he winds them all vp in one Cable, to ſee if his cord of ſo many folds might happily preuaile : raiſing vp wicked *Mahumet*, to denie with *Sabellius* the diſtinction of perſons, with *Arrius* Chriſts diuinitie, with *Macedonius* the Deitie of the Holy Ghoſt, with *Sergius* two wils in Chriſt, with *Marcion* Chriſts ſuffering : And theſe policies ſeconded with violence, how haue they

waſted

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wasted Christendome ? O damnable mixture, miserably succesfull ! which yet could not haue been, but that it meets with sottish clients, and sooths vp nature, and debarres both all knowledge, and contradiction. What is their *Alcoran*, but a fardell of fooliſh impoſſibilities ? Whoſoeuer ſhall heare mee relate the Stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the moones deſcending into *Mahumets* ſleeue, the Litter, wherein hee ſaw God carried by eight Angels, their ridiculous and ſwiniſh Paradiſe, and thouſands of the ſame bran ; would ſay, that *Mahomet* hoped to meet either with beaſts, or mad men. Beſides theſe barbarous fictions, behold their lawes, full of licence, full of impiety : In which, reuenge is

encouraged,

encouraged, multitude of wiues allowed, theft tolerated; & the frame of their opinions such, as well bewraies their whole religion to bee but the mungrell issue of an *Arian*, *Iew*, *Nestorian*, and *Arabian*: A monster of many seeds, and all accursed; In both which regards, nature herselfe, in whose brest God hath written his royall Law (tho in part, by her defaced) hath light enough to condemne a *Turke*, as the worst Pagan. Let no man looke for further disproofe. These follies, a wise Christian wil scorne to confute, and scarce vouchsafe to laugh at.

The Greekish Church (so the *Russes* terme themselues) put in the next claim: but with no better successe: whose infinite Clergy affoords not a man that can giue either reason or account of their own

doctrine.

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doctrine. Theſe are the baſeſt dregs of all Chriſtians, ſo wee fauourablie terme them; tho they perhaps in more ſimplicitie than wilfulneſſe, will admit none of all the other Chriſtian world to their font, but thoſe, who in a ſolemne renunciation ſpit at, and abiure their former God, Religion, Baptiſme: yet peraduenture wee might more iuſtlie terme them *Nicolaitans*, for that obſcure Saint (if a Saint; if honeſt) by an vnequall diuiſion, findes more homage from them than his maſter. Theſe are as ignorant as Turks, as idolatrous as Heathens, as obſtinate as Iewes, and more ſuperſtitious than Papiſts. To ſpeake ingenuouſly from that I haue heard and read; if the worſt of the Romiſh religion, and the beſt of the Moſcouitiſh be compared, the choice will

be hard whether ſhould be leſſe ill. I labour the leſſe in all theſe, whoſe remoteneſſe and abſurditie ſecure vs from infection, and whoſe onelie name is their confutation. I deſcend to that maine riuall of Truth, which creeps into our boſome, and is not leſſe neere than ſubtle, the religion (if not rather the faction) of Papiſm; whoſe plea is importunate, and ſo much more dangerous, as it carries fairer probabilitie. Since then of all Religions the Chriſtian obteineth, let vs ſee of thoſe that are called Chriſtian, which ſhould command aſſent and profeſſion. Euery religion beares in hir lineaments the image of hir parent: the true Religion therefore is ſpirituall, and looks like God in hir puritie: all falſe religions are carnall, and carrie the face of Nature, their mother, and of him

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whoſe illuſion begot them, Satan. In ſumme, Nature neuer conceiued any which did not fauour her, nor the Spirit any which did not oppugne her. Let this then be the Lydian ſtone of this triall; we need no more. Whether Religion ſoeuer doth more plauſibly content Nature, is falſe; whether giues more ſincere glory to God, is his Trueth. Lay aſide preiudice: Whither I beſeech you tendeth all Popery, but to make Nature either vainly proud, or careleſly wanton? What can more aduance her pride, than to tell her, that ſhe hath in her own hands freedome enough of will (with a little preuention) to prepare hirſelfe to her iuſtification; that ſhee hath (whereof to reioyce) ſome-what, which ſhee hath not receiued; that if God pleaſe but to vnfetter her,

ſhe can walke alone? She is inſolent enough of her ſelfe; this flattery is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhe may vndertake to merit her owne glory, and braue God in the proofe of his moſt accurate iudgement; to fulfill the whole royall law; and that from the ſuperfluitie of her owne ſatisfactions ſhe may be abundantly beneficiall to her neighbors; that naturally without faith a man may do ſome good works; that we may repoſe confidence in our merits. Neither is our good only by this flattery extolled, but our ill alſo diminiſhed: our euils are our ſinnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death; more, that our originall ſinne, is but the

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want of our first iustice; no guilt of our first-fathers offence, no inherent ill disposition; and, that by Baptismall water is taken away what-euer hath the nature of sinne; that a meere man (let mee not wrong *S. Peters* successor in so terming him) hath power to remit both punishment and sinne, past and future; that many haue suffered more than their sinnes haue required; that the sufferings of the saints added to Christs passions, make vp the treasure of the Church, that spirituall Eschequer; whereof their Bishop must keepe the key, and make his friends. In all these the gaine of Nature (who sees not) is Gods losse? all her brauery is stoll'n from aboue: besides those other direct derogations from him; that his Scriptures are not sufficient; that their origi-

nall fountaines are corrupted, and the ſtreames run cleerer; that there is a multitude (if a finite number) of Mediatours. Turne your eyes now to vs, and ſee contrarily how wee abaſe Nature, how wee knead hir in the duſt; ſpoiling hir of hir proud ragges, loading hir with reproches; and giuing glorie to him that ſayes he will not giue it to another: whiles wee teach, that wee neither haue good, nor can do good of our ſelues; that wee are not ſicke or fettred, but dead in our ſinne; that we can not moue to good, more than we are moued; that our beſt actions are faulty, our ſatisfactions debts, our deſerts damnation; that all our merit is his mercy that ſaues vs; that euery of our ſinnes is deadly, euery of our natures originally depraued, and corrupted; that no water can

intirely

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intirely wash away the filthinesse of our concupiscence; that none but the blood of him that was God, can cleanse vs; that all our possible sufferings are below our offences; that Gods written Word is all-sufficient to informe vs, to make vs both wise and perfect; that Christs mediation is more than sufficient to saue vs, his sufferings to redeeme vs, his obedience to inrich vs. You haue seene how Papistry makes Nature proud; now see how it makes hir lawlesse and wanton: while it teacheth (yet this one, not so vniuersally) that Christ died effectually for all; that in true contrition an expresse purpose of new life is not necessary; that wicked men are true members of the Church; that a leaud mis-creant or infidell in the businesse of the Altar partakes of the true body and

blood of Christ, yea (which a shame to tell) a brute creature; that men may saue the labour of searching, for that it is both easie and safe (with that Catholike Collier) to beleeue with the Church, at a venture: more than so, that deuotion is the seed of ignorance; that there is infallibility annexed to a particular place and person; that the bare act of the Sacraments conferres grace without faith; that the meere signe of the Crosse made by a Iew or Infidell, is of force to driue away diuels; that the sacrifice of the Masse in the very worke wrought, auailes to obteine pardon of our sinnes, not in our life only, but when we lie frying in Purgatorie; that wee need not pray in faith to be heard, or in vnderstanding; that almes giuen merit heauen, dispose to iustification, satisfie God

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for ſinne; that abſtinence from ſome meats & drinks is meritorious; that Indulgences may be granted to diſpenſe with all the penance of ſinnes afterward to be committed; that theſe by a liuing man may be applied to the dead; that one man may deliuer anothers ſoule out of his purging torments: and therefore, that hee who wants not either money, or friends, need not feare the ſmart of his ſinnes. O religion ſweet to the wealthy, to the needy deſperate! Who will now care henceforth how ſound his deuotions be, how leaud his life, how hainous his ſinnes, that knowes theſe refuges? On the contrary, we curbe Nature, we reſtraine, wee diſcourage, wee threaten hir, teaching hir not to reſt in implicit faiths, or generall intentions, or externall actions of pietie,

or presumptuous dispensations of men: but to striue vnto sincere faith, without which wee haue no part in Christ, in his Church, no benefit by Sacraments, prayers, fastings, beneficences: to set the hart on worke in al our deuotions, without which the hand & tongue are but hypocrites: to set the hands on worke in good actions, without which the presuming heart is but an hypocrite: to expect no pardon for sinne before we commit it, and from Christ alone when we haue committed it, and to repent before we expect it: to hope for no chaffering, no ransome of our soules from below, no contrary change of estate after dissolution: that life is the time of mercy, death of retribution. Now let me appeale to your soule, and to the iudgement of all the world, whether of these

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two religions is framed to the humor of nature: yea let me but know what action Popery requires of any of hir followers, which a meere Naturaliſt hath not done, can not do? See how I haue choſen to beat them with that rod wherwith they thinke we haue ſo often ſmarted: for what cauill hath beene more ordinary againſt vs, than this of eaſe and libertie, yea licence giuen and taken by our religion? together with the vpbraidings of their owne ſtrict and rigorous auſtereneſſe? Where are our penall works, our faſtings, ſcourges, haire-cloth, weary pilgrimages, bluſhing confeſſions, ſolemn vowes of willing beggery and perpetuall continency? To do them right, we yeeld; in all the hard works of will-worſhip they goe beyond vs: but (leſt they ſhould inſult in the victo-

rie)

rie) not ſo much as the Prieſts of Baall went beyond them. I ſee their whips : ſhew mee their kniues. Where did euer zealous Romaniſt lance and carue his fleſh in deuotion? The Baalites did it, and yet neuer the wiſer, neuer the holier. Either therefore this zeale in works of their owne deuiſing makes them not better than we, or it makes the Baalites better than they : let them take their choice. Alas, theſe difficulties are but a colour to auoid greater: No, no, to worke our ſtubburne wills to ſubiection, to draw this vntoward fleſh to a ſincere cheerefulneſſe in Gods ſeruice : to reach vnto a ſound beleefe in the Lord Ieſus, to pray with a true hart, without diſtraction, without diſtruſt, without miſ-conceit : to keep the heart in continuall awe of God:

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Theſe are the hard tasks of a Chriſtian, worthy of our ſweat, worthy of our reioycing: all which that Babyloniſh religion ſhifteth off with a careleſſe faſhionableneſſe, as if it had not to do with the ſoule. Giue vs obedience: let them take ſacrifice. Do you yet look for more euidence? looke into particulars, and ſatisfie your ſelfe in Gods deciſion, as *Optatus* aduiſed of olde. Since the goods of our father are in queſtion, whither ſhould wee goe but to his Will and Teſtament? My ſoule beare the danger of this bold aſſertion: If we erre, we erre with Chriſt and his Apoſtles. In a word, againſt all ſtaggering, our Sauiours rule is ſure and eternall: *If any man will doe my Fathers will, he ſhall know of the doctrine whether it be of God.*

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To M. *Edmund Sleigh.*

Ep. IV. *A discourse of the hardnesse of Christianity, and the abundant recompense in the pleasures and commodities of that profession.*

HOw hard a thing is it (deare vncle) to bee a Christian! Perhaps others are lesse dull, and more quiet; more waxen to the impressions of grace, and lesse troublesome to themselues. I accuse none, but whom I know, and whom I dare, my selfe. Euen easie businesses are hard to the weake: let others

boast;

boaſt; I muſt complaine. To keepe our ſtation is hard, harder to moue forward: One while I ſcarſe reſtrain my vnruly deſires, from euill; ofter, can finde no luſt to good. My hart will either be vaine, or ſullen: when I am wrought with much ſweat to deteſt ſinne, and diſtaſte the world; yet who ſhall raiſe vp this droſſe of mine to a ſpirituall ioy? Sometimes I purpoſe well; and if thoſe thoghts (not mine) begin to lift mee vp from my earth; loe, hee that rules in the aire, ſtoopes vpon me with powerfull tentations, or the world puls me downe with a ſweet violence; ſo as I know not whether I bee forced, or perſwaded to yeeld. I finde much weakneſſe in my ſelfe, but more trechery. How willing am I to be deceiued! How loth to bee altered! Good duties ſeeme harſh, and can

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hardly escape the repulse, or delay of excuses; and not without much strife grow to any relish of pleasure, and when they are at best, cannot auoid the mixture of many infirmities: which do at once disquiet, and discourage the minde, not suffering it to rest in what it would haue done, and could not. And if after many sighs, and teares, I haue attained to doe well, and resolue better; yet this good estate is far from constant, and easily inclining to change. And whiles I striue, in spight of my naturall fickleness, to hold my own with some progresse, and gaine; what difficulty doe I finde, what opposition? O God, what aduersaries hast thou prouided for vs weak men! what incounters! Malicious and subtle spirits, an alluring world, a serpentine and

stubborne

ſtubborne nature: Force and fraud doe their worſt to vs; ſometimes becauſe they are ſpirituall enemies, I ſee them not, and complaine to feele them too late: Other-whiles my ſpirituall eies ſee them with amazement, and I (like a cowardly Iſraelite) am ready to flee, & plead their meaſure, for my feare: Who is able to ſtand before the ſons of *Anak*? Some other times I ſtand ſtill, and (as I can) weakly reſiſt; but am foyled with indignation, & ſhame: Then againe I riſe vp, not without baſhfulneſſe and ſcorne: and with more hearty reſiſtance preuaile, and triumph: when ere long ſurpriſed with a ſudden & vnwarned aſſault, I am carried away captiue, whither I would not: and mourning for my diſcomfiture, ſtudy for a feeble reuenge: My quarrell is good, but

my

my ſtrength maintaines it not: It is now long ere I can recouer this ouerthrow, and finde my ſelfe whole of theſe wounds. Beſide ſuggeſtions, croſſes fall heauy, and worke no ſmall diſtemper in a minde faint and vnſetled, whoſe law is ſuch, that the more I grow the more I beare; and not ſeldome, when God giues me reſpite, I afflict my ſelfe: either my feare faineth euils, or my vnrulie paſſions raiſe tumults within me, which breed much trouble, whether in ſatisfying or ſupreſſing: not to ſpeake, that ſinne is attended, beſides vnquietneſſe, with terror.

Now you ſay, Alas Chriſtianitie is hard: I grant it; but gainfull and happy. I contemne the difficultie, when I reſpect the aduantage. The greateſt labours that haue anſwerable requitals, are leſſe than the leaſt

that haue no regard. Beleeue mee, when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, who not only payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that we suffer were a death, and euery crosse an hell, wee haue amends enough. It were iniurious to complaine of the measure, when we acknowledge the recompense. Away with these weake dislikes: tho *I* should buy it dearer, *I* would be a Christian. Any thing may make me out of loue with my selfe, nothing with my profession: *I* were vnworthy of this fauour, if *I* could repent to haue endured: herein alone *I* am safe, herein *I* am blessed. *I* may be all other things, and yet with that dying Emperour complaine, with

my last breath, *That I am no whit the better*: let me be a Christian, I am priuiledg'd from miseries; hell can not touch me; death can not hurt me. No euill can arrest mee while *I* am vnder the protection of him, which ouer-rules all good and euill: yea, so soone as it touches me, it turnes good; and being sent and suborned by my spirituall aduersaries to betray me, now in an happy change it fights for mee, and is driuen rather to rebell, than wrong mee. It is a bolde and strange word: No price could buy of mee the gaine of my sinnes: That, which while I repented, I would haue expiated with blood; now after my repentance I forgoe not for a world; the fruit of hauing sinned, (if not rather, of hauing repented.) Besides my freedome, how large is my possession?

All good things are mine, to challenge, to inoy. I can not looke beyond my owne, nor beſides it; and the things that I can not ſee, I dare claime no leſſe. The heauen that roles ſo glorioufly aboue my head is mine, by this right: yea thoſe celeſtiall ſpirits, the better part of that high creation, watch me in my bed, guard me in my wayes, ſhelter me in my dangers, comfort me in my troubles, and are ready to receiue that ſoule which they haue kept.

What ſpeake I of creatures? The God of ſpirits is mine, & by a ſweet and ſecret vnion I am become an heire of his glory, yea (as it were) a limme of himſelfe. O bleſſedneſſe! worthie of difficultie, worthie of paine: What thou wilt, Lord, ſo I may be thine, what thou wilt. When I haue done all, when I haue ſuffe-

red all, thou exceedeſt more than I want. Follow me then (deare vncle) or (if you will) leade mee rather (as you haue done) in theſe ſteps, and from the rough way, looke to the end: Ouerlooke theſe trifling grieuances, and faſten your eyes vpon the happy recompenſe, and ſee if you can not ſcorne to complaine. Pitie thoſe that take not your paines; and perſiſt with courage, till you feele the weight of your crowne.

To Mr. W. L.

Ep. V. *Expostulating the cause of his vnsetledneſſe in religion, which is pleaded to be our diſſenſions: ſhewing the inſufficiencie of that Motiue, and comparing the eſtate of our Church heerein, with the Romiſh.*

I Would I knew where to finde you, then *I* could tell how to take a direct aime; whereas now, I muſt roue, and coniecture. To day you are in the tents of the Romaniſts; to morrow in ours; the next day betweene both, againſt both. Our aduerſaries thinke you ours, wee theirs, your conſcience findes

you with both, and neither. I flatter yon not: this of yours is the worſt of all tempers: heat and cold haue their vſes; lukewarmneſſe is good for nothing, but to trouble the ſtomach. Thoſe that are ſpiritually hot finde acceptation; thoſe that are ſtarke cold, haue a leſſer reckoning; the meane betweene both, is ſo much worſe, as it comes neerer to good, and attaines it not. How long will you halt in this indifferencie? Reſolue one way, and know at laſt what you do hold; what you ſhould. Caſt off either your wings or your teeth; and loathing this Bat-like nature, be either a bird or a beaſt. To die wauering and vncertaine, your ſelfe will grant fearefull. If you muſt ſettle, when begin you? If you muſt begin, why not now? It is dangerous deferring that, whoſe

want is deadly, and whose opportunity is doubtfull. God crieth with *Iehu*, *VVho is on my side, who?* Looke at last out of your window to him, and in a resolute courage cast down this *Iezabel* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iust answer can not remoue? If you had rather wauer, who can settle you? But if you loue not inconstancie, tell vs why you stagger: Bee plaine, or els you will neuer be firm; What hinders you? Is it our diuisions? I see you shake your head at this, and by your silent gesture bewray this the cause of your distaste: Would God I could either denie this with trueth, or amend it with teares: But *I* grant it, with no lesse sorrow, than you with offence. This earth hath nothing more lament-

able

able, than the ciuill iarres of one faith. What then? Must you defie your mother, because you see your brethren fighting? Their dissension is her griefe: Must shee lose some sonnes, because some others quarrell? Do not so wrong your selfe in afflicting her. Will you loue Christ the lesse, because his coat is diuided? Yea, let me boldly say; The hem is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Beholde, heere is one Christ, one Creed, one Baptisme, one heauen, one way to it; in summe, one religion, one foundation, and (take away the tumultuous spirits of some rigorous Lutherans) one heart: our differences are those of *Paul* and *Barnabas*, not those of *Peter* and *Magus*: if they be some, it is well they

are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of distraction; yea that family, yea that fraternitie, yea that man that alwayes agrees with himselfe. See if the Spouse of Christ, in that heauenly marriage-song doe not call him, a yong Hart *in the mountaines of diuision*. Tell me then, Whither will you goe for truth, if you will allow no truth, but where there is no diuision? To *Rome* perhaps, famous for vnitie, famous for peace. See now how happily you haue chosen; how well you haue sped: Loe there *Cardinall Bellarmine* himselfe, a witnesse aboue exception, vnder his owne hand acknowledgeth to the world, and reckons vp two hundred thirty and seuen contrarieties of doctrine among the *Romish* Diuines. What

need

need we more euidence? O the perfect accordance of *Peters* See! worthie to be recorded for a badge of Truth. Let now all our aduersaries scrape together so many contradictions of opinions amongst vs, as they confesse amongst themselues, and be you theirs. No, they are not more peaceable, but more subtle; they haue not lesse dissension, but more smothered. They fight closely within doores, without noise; all our frayes are in the field: would God we had as much of their cunning, as they want of our peace; and no more of their policie, than they want of our Truth. Our strife is in ceremonies, theirs in substance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, There is not one point in all Diuinitie (except those

wherein

wherein wee accord with them) wherein they all ſpeake the ſame. If our Church diſpleaſe you for differences, theirs much more; vnleſſe you will be either wilfully incredulous, or wilfully partiall: vnleſſe you diſlike a miſchiefe the leſſe for the ſecrecy. What will you do then? Will you be a Church alone? Alas, how full are you of contradictions to your ſelfe! how full of contrarie purpoſes! How oft doe you chide with your ſelfe! how oft doe you fight with your ſelfe! I appeale to that boſome which is priuy to thoſe ſecret combats: beleeue me not, if euer you finde perfect vnitie any where but aboue; either go thither, and ſeeke it amongſt thoſe that triumph, or be content with what eſtate you finde in this warfaring nũber. Truth is in differences, as gold

in

in droſſe, wheat in chaffe; will you caſt away the beſt mettall, the beſt graine, becauſe it is mingled with this offall? Wil you rather be poore and hungry, than beſtow labor on the fanne, or the furnace? Is there nothing worth your reſpect, but peace? I haue heard that the interlacing of ſome diſcords graces the beſt Muſicke; and *I* know not whether the very euill ſpirits agree not with themſelues. It the bodie bee ſound, what tho the coat be torne? or if the garment be whole, what if the lace be vnript? Take you peace; let me haue Truth; if I can not haue both. To conclude, Embrace thoſe trueths that wee all holde, and it greatly matters not what you holde in thoſe wherein wee differ; and if you loue your ſafetie, ſeeke rather grounds whereon to reſt, than ex-

cuſes for your vnreſt. If euer you looke to gaine by the truth, you muſt both chuſe it, and cleaue to it: Meere reſolution is not enough; except you will rather loſe your ſelfe, than it.



To Sr. *Edmund Lucy.*

EP. VI. *Discoursing of the different degrees of heauenly glory; and of our mutuall knowledge of ech other aboue.*

AS thoſe which neuer were at home, now after much heare-ſay trauelling toward it, aske in the way, What maner of houſe it is, what ſeat, what frame, what ſoile; ſo doe we in the paſſage to our glorie: Wee are all pilgrims thither; yet ſo as that ſome haue lookt into it a farre thorow the open windowes of the Scripture. Go to then, whiles others are inqui-

ring about worldly dignities, and earthly pleasures, let vs two sweetly consult of the estate of our future happinesse; yet without presumption, without curiositie. Amongst this infinite choice of thoughts, it hath pleased you to limit our Discourse to two heads. You aske first, if the ioyes of the glorified Saints shall differ in degrees. I feare not to affirme it. There is one life of all, one felicitie; but diuers measures. Our heauen beginnes heere, and heere varies in degree. One Christian inioyes God aboue another, according as his grace, as his faith is more: and heauen is still like it selfe, not other aboue from that beneath. As our grace beginnes our glory, so it proportions it: Blessednes stands in the perfect operation of the best faculties, about the perfectest ob-

iect;

iect; that is, in the vision, in the fruition of God. All his Saints see him, but some more cleerely; as the same Sunne is seene of all eyes, not with equall strength. Such as the eye of our faith was to see him that is inuisible, such is the eye of our present apprehension to see as we are seene. Who sees not, that our rewards are according to our works? Not for them, as on merit: Woe be to that soule which hath but what it earneth: but after them, as their rule of proportion: and these, how sensibly vnequall? One giues but a cuppe of colde water to a Disciple, another giues his blood for the Master. Different works haue different wages, not of desert, but of mercie. Fiue talents well imployed, carry away more recompence than two; yet both approued; both rewarded

with their Maſters ioy. Who can ſticke at this, that knowes thoſe heauenly ſpirits (to whom we ſhall be like) are marſhalled by their Maker into ſeuerall ranks? he that was rapt into their element, and ſaw their bleſſed orders, as from his owne knowledge, hath ſtiled them, *Thrones, Principalities, Powers, Dominions.* If in one part of this Celeſtiall familie, the great Houſholder hath thus ordered it, why not in the other? yea euen in this hee hath inſtanced; *You ſhall ſit on twelue Thrones, and iudge the twelue Tribes of Iſrael.* If he meane not ſome preheminence to his Apoſtles, how doth he anſwer, how doth hee ſatisfie them? Yet more, *Lazarus* is in *Abrahams* boſome; therefore *Abraham* is more honored than *Lazarus.* I ſhall need no more proofs; if from heauen

you ſhall looke down into the great Gulfe, and there ſee diuerſitie of torments according to the value of ſinnes. Equalitie of offences, you acknowledge an idle Paradox of the Stoicks: to holde vnequall ſinnes equally puniſhed, were more abſurd, and more iniurious to Gods iuſtice: There is but one fire, which yet otherwiſe burnes the ſtraw, otherwiſe wood and yron. He that made and commands this dungeon, theſe tortures, telles vs that the wilfully diſobedient ſhall ſmart with more ſtripes; the ignorant with fewer. Yet ſo conceiue of theſe heauenly degrees, that the leaſt is glorious. So doe theſe veſſels differ, that all are full: there is no want in any, no enuie. Let vs ſtriue for a place, not ſtriue for the order: How can we wiſh to be more than happie? note

Your other Queſtion is of our mutual knowledge aboue; the hope whereof (you thinke) would giue much contentment to the neceſſitie of our parture: for both we are loth not to know thoſe whom we loue; and we are glad to thinke we ſhall know them happy: whereof (if it may comfort you) I am no leſſe confident. If I may not go ſo farre as with the beſt of the Fathers, to ſay wee ſhall know one anothers thoughts, I dare ſay, our perſons we ſhall; our knowledge, our memory are not there loſt, but perfected: yea I feare not to ſay we ſhall know both our miſeries paſt, and the preſent ſufferings of the damned. It makes our happineſſe not a little the ſweeter, to know that wee were miſerable, to know that others are and muſt be miſerable: we ſhall

know

know them; not feele them: Take heed, that you cleerely distinguish betwixt speculation, & experience. Wee are then farre out of the reach of euils: We may see them to comfort vs, not to affect vs. Who doubts that these eies shall see, and know the glorious manhood of our blessed Sauiour, aduanced aboue all the powers of heauen? And if one body, why not more? And if our elder brother, why no more of our spirituall fraternitie? Yea, if the twelue thrones of those Iudges of *Israel*, shall bee conspicuous; how shall wee not acknowledge them? And if these, who shall restraine vs from more? You will easily grant, that our loue can neuer faile: Faith and hope giue place to sight, to present fruition: for these are of things not seene; but loue is perpe-

tuall, not of GOD onely, but his Saints: For nothing ceaſes, but our earthly parts, nothing but what ſauours of corruption. Chriſtian loue is a grace, and may well challenge a place in heauen: and what loue is there, of what we know not? More plainly, If the three Diſciples in *Tabor* knew *Moſes* and *Elias*, how much more ſhall we know them in Gods *Sion*? Laſtly, (for it is a letter, not a volume, that I intended in this not neceſſary, but likely diſcourſe) that famous parable can tell you, that thoſe which are in Hell, may know ſingular and ſeuerall perſons, tho diſtant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you ſay; It is but a parable: neither will I preſſe you with the contrary authority of *Ambroſe*, *Tertullian*, *Gregory*, *Hierome*, or any

Father;

Father; nor with that vniuerſal rule of *Chryſoſtome*; that thoſe onely are parables, where examples are expreſſed, and names concealed: I yeeld it; yet all holy parables haue their truths, at leaſt their poſſibilities. Denie this, and you diſable their vſe, wrong their Author. Our Sauiour neuer ſaid ought was done, that cannot be; and ſhall then the damned retaine ought, which the glorified loſe? No man euer held that the ſoule was aduantaged by torment. Comfort you therefore in this; you ſhall know, and bee knowen. But farre bee from hence all carnall and earthly thoughts; as if your affections ſhould be (as below) doubled to your wife or child. Nature hath no place in glory: heere is no reſpect of blood, none of marriage. This groſſer acquain-

tance

tance and pleasure is for the Paradise of Turkes, not the Heauen of Christians. Heere is as no marriage, (saue betwixt the Lambe and his Spouse the Church) so no matrimoniall affections: You shall reioice in your glorified childe; not as your childe, but as glorified. In briefe, let vs so inquire of our companie, that aboue all things we striue to be there our selues, where we are sure, if we haue not what wee imagined, wee shall haue more than we could imagine.

(* * *)

To Mr. T. L.

Ep. VII. *Concerning the matter of diuorce in the caſe of apparent adulterie; aduiſing the innocent party of the fitteſt courſe in that behalfe.*

ALl intermedling is attended with danger, & euer ſo much more, as the bond of the parties contending is neerer, and ſtraiter: how can it then want perill to iudge betwixt thoſe which are, or ſhould be one fleſh? yet great neceſſities require hazard. My profeſſion would iuſtly checke me, if I preferred not your conſci-

ence

ence to my owne loue. I pitie and lament, that your owne bosome is false to you ; that your selfe, with shame , and with sinne, are pulled from your selfe, and giuen to whom you would not : An iniurie that cannot bee paralleled vpon earth ; and such as may without our wonder, distract you : sleight crosses are digested with study, and resolution ; greater, with time ; the greatest, not without study, time, counsell. There is no extreme euill, whose euasions are not perplexed. I see here mischiefe on either hand : I see you beset , not with griefes onely , but dangers. No man euer more truly held a Wolfe by the eare ; which he can neither stay , nor let goe , with safety. Gods ancient Law would haue made a quicke dispatch, and haue determined the case , by the

death of the offender, and the liber-
tie of the innocent; & not it alone:
How many heathen Law-giuers
haue ſubſcribed to *Moſes*? *Arabians*,
Grecians, *Romans*, yea very *Gothes*, the
dregs of Barbariſme, haue thought
this wrong not expiable, but by
blood. With vs, the eaſineſſe of
reuenge, as it yeelds frequence of
offenſes, ſo multitude of doubts:
Whether the wronged husband
ſhould conceale, or complain: com-
plaining, whether he ſhould retain,
or diſmiſſe: diſmiſſing, whether he
may marry, or muſt continue ſin-
gle: not continuing ſingle, whether
he may receiue his owne, or chuſe
another: But your inquiries ſhalbe
my bounds. The fact (you ſay) is
too euident. Let me aske you; To
your ſelfe, or to the world? This
point alone muſt vary your procee-

dings.

dings. Publike notice requires publike discharge : Priuate wrongs are in our owne power : Publike, in the hands of authority. The thoughts of our own brests, while they smother themselues within vs, are at our command, whether for suppressing, or expressing: But if they once haue vented themselues by words, vnto others eares, now (as common strayes) they must stand to the hazzard of censure : such are our actions. Neither the sword, nor the keies, meddle within doores ; and what but they without ? If fame haue laid hold on the wrong, prosecute it, cleere your name, cleere your house, yea Gods. Else you shall bee reputed a Pander to your owne bed : and the second shame shall surpasse the first, so much as your owne fault can more blemish

you, than anothers. If there were no more; He is cruelly mercifull, that neglects his owne fame. But what if the sinne were shrouded in secrecie? The lothsomenesse of vice consists not in common knowledge. It is no lesse hainous, if lesse talked of. Report giues but shame: God and the good soule deteſt close euils. Yet then, I aske not of the offense, but of the offender; not of her crime, but her repentance. Shee hath sinned against Heauen, and you: But hath shee washed your polluted bed with her teares? Hath her true sorrow beene no lesse apparent, than her sinne? Hath shee peeced her old vow, with new protestations of fidelitie? Doe you find her at once humbled, and changed? Why should that eare bee deafe to her praiers, that was open to her ac-

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cuſations? Why is there not yet place for mercy? Why do we Chriſtians liue as vnder martiall law, wherein wee ſinne but once? Plead not authoritie: Ciuilians haue been too rigorous: the mercifull ſentence of Diuinitie ſhall ſweetly temper humane ſeuereneſſe. How manie haue we knowen the better for their ſinne? That *Magdalene* (her predeceſſor in filthineſſe) had neuer loued ſo much, if ſhe had not ſo much ſinned. How oft hath Gods Spouſe deſerued a diuorce? which yet ſtill her confeſſions, her teares haue reuerſed. How oft hath that ſcroll beene written, and ſigned; and yet againe cancelled, and torne, vpon ſubmiſſion? His actions, not his words only, are our precepts: Why is man cruell, where God relents? The wrong is ours only, for his ſake;

without whoſe law were no ſinne. If the Creditour pleaſe to remit the debt, doe ſtanders by complaine? But if ſhe be at once filthy, and obſtinate, flie from her bed, as contagious. Now your beneuolence is adulterie; you impart your bodie to her, ſhe her ſinne to you: A dangerous exchange; An honeſt bodie for an harlots ſinne: Herein you are in cauſe, that ſhee hath more than one adulterer. I applaud the rigor of thoſe ancient Canons, which haue ſtil roughly cenſured euen this cloak of vice: As there is a neceſſitie of charitie in the former, ſo of iuſtice in this. If you can ſo loue your wife that you deteſt not her ſinne, you are a better husband than a Chriſtian, a better bawd than an husband. I dare ſay no more vpon ſo generall a relation; good Phyſitians in dan-

gerous diſeaſes dare not preſcribe on bare ſight of vrine, or vncertaine report, but will feele the pulſe, and ſee the ſymptomes, ere they reſolue on the receit. You ſee how no niggard I am of my counſels; would God I could as eaſily aſſwage your griefe, as ſatisfie your doubts.

To Mr. *Robert Haye.*

EP. IIX. *A Discourse of the continuall exercise of a Christian, how he may keepe his heart from hardnesse, and his wayes from error.*

TO keepe the heart in vre with God, is the higheſt task of a Chriſtian. Good motions are not frequent, but the conſtancie of good diſpoſition is rare and hard. This worke muſt be continuall, or els ſpeedeth not: like as the bodie from a ſetled and habituall diſtemper muſt be recouered by long diets, and ſo much

the rather, for that wee can not intermit heere without relapſes. If this field be not tilled euery day, it will run out into thiſtles. The euening is fitteſt for this worke, when retired into our ſelues, wee muſt cheerefully, and conſtantly, both looke vp to God, & into our hearts; as we haue to do with both: to God in thankeſgiuing firſt, then in requeſt. It ſhall be therefore expedient for the ſoule duly to recount to it ſelfe all the ſpecialties of Gods fauours: a confuſed thanks ſauors of careleſneſſe, and neither doth affect vs, nor win acceptance aboue. Bethinke your ſelfe then of all theſe externall, inferiour, earthly graces: that your being, breathing, life, motion, reaſon is from him; that hee hath giuen you a more noble nature, than the reſt of the creatures,

excellent

excellent faculties of minde, perfection of ſenſes, ſoundneſſe of body, competencie of eſtate, ſeemlineſſe of condition, fitneſſe of calling, preſeruation from dangers, reſcue out of miſeries, kindneſſe of friends, carefulneſſe of education, honeſtie of reputation, libertie of recreations, quietneſſe of life, opportunitie of well-doing, protection of Angels. Then riſe higher to his ſpirituall fauors, tho here on earth, and ſtriue to raiſe your affections with your thoughts: Bleſſe God that you were borne in the light of the Goſpell, for your profeſſion of the Truth, for the honour of your vocation, for your incorporating into the Church, for the priuilege of the Sacraments, the free vſe of the Scriptures, the Communion of Saints, the benefit of their prayers, the ayd

of their counſels, the pleaſure of their conuerſation; for the beginnings of regeneration, any tootſteps of faith, hope, loue, zeale, patience, peace, ioy, conſcionableneſſe, for any deſire of more. Then let your ſoule mount higheſt of all, into her heauen, and acknowledge thoſe celeſtiall graces of her election to glory, redemption from ſhame and death, of the interceſſion of her Sauiour, of the preparation of her place; and there let her ſtay a while vpon the meditation of her future ioyes. This done, the way is made for your requeſt; Sue now to your God; as for grace to anſwer theſe mercies, ſo to ſee wherein you haue not anſwered them: From him therefore, caſt your eyes downe vpon your ſelfe, and as ſome carefull Iuſticer doth a ſuſpected felon, ſo

do you ſtrictly examine your heart, of what you haue done that day; of what you ſhould haue done; inquire whether your thoughts haue beene ſequeſtred to God, ſtrangers from the world, fixed on heauen; whether iuſt, charitable, lowly, pure Chriſtian; whether your ſenſes haue been holily guided, neither to let in temptations, nor to let out ſinnes; whether your ſpeeches haue not been offenſiue, vaine, raſh, indiſcreet, vnſauory, vnedifying; whether your actions haue beene warrantable, expedient, comly, profitable. Thence, ſee if you haue beene negligent in watching your heart, expence of your time, exerciſes of deuotion, performance of good works, reſiſtance of temptations, good vſe of good examples: and compare your preſent eſtate with

the former, looke iealouſly, whether your ſoule hath gained or loſt; loſt ought of the heat of her loue, tenderneſſe of conſcience, feare to offend, ſtrength of vertue; gained, more increaſe of grace, more aſſurance of glory. And when you find (alas who can but find?) either holineſſe decayed, or euill done, or good omitted, caſt downe your eyes, ſtrike your breſt, humble your ſoule, and ſigh to him whom you haue offended; ſue for pardon as for life, heartily, yearningly: inioyne your ſelfe carefull amendment, redouble your holy reſolutions, ſtrike handes with God in a new couenant: My ſoule for your ſafetie. Much of this good counſell I confeſſe to haue learned from the Table of an vnknowen Author, at *Antwerpe*. It contented me: and

therefore I haue thus made it (by many alterations) my owne for forme, and yours for the vſe: Our practiſe ſhall both commend it, and make vs happy.



To Mr. *I. F.* one of the *companie of the Turkish* Merch.

EP. IX. *Discoursing of the lawfulnesse of conuersation and traàe with Infidels and Heretikes, and shewing how farre and wherein it is allowable.*

IN matter of sinne I dare not discommend much feare: Loosenes is both a more ordinary fault, and more dangerous, than excesse of care: yet heerein the minde may be vniustly tortured, & suffer without gaine. It is good to know our

bounds,

bounds, and keepe them ; that ſo we may neither bee careleſly offenſiue, nor needleſly afflicted. How farre wee may trauell to, and conuerſe with Infidels, with Heretikes, is a long demand, and cannot bee anſwered at once. I ſee extremes on both hands, and a path of truth betwixt both, of no ſmall latitude. Firſt I commend not this courſe to you; it is well, if I allow it. The earth is large ; and truth hath ample Dominions ; and thoſe not inconmodious, not vnpleaſant. To neglect the maine bleſſings with competencie of the inferiour ; for abundance of the inferiour, without the maine, were a choice vnwiſe and vnequall. While we are free, who would take ôught but the beſt ? Whither goe you ? Haue we not as temperate a Sunne, as faire an hea-

uen,

uen, as fertile an Earth, as rich a ſea, as ſweet companions ? What ſtand I on equalitie? a firmer peace, a freer Goſpell, an happier gouernment than the world can ſhew you ? yet you muſt goe : I giue you my allowance ; but limited, and full of cautions : like an inquiſitiue Officer, you muſt let me aske, who, how, when, whither, why, how long, and accordingly determine. To communicate with them in their falſe ſeruices, who will not ſpit at as impious? We ſpeak of conuerſing with men, not with idolatries : ciuilly, not in Religion : not in works of darknes, but buſineſſe of commerce , and common indifferencies. Fie on thoſe Rimmonites, that pleade an vpright ſoule in a proſtrate bodie : Hypocrites, that pretend a *Nathaniel* in the skinne of a *Nicodemus*. God

hates their ſecret halting, and will reuenge it. Let goe their vices; ſpeake of their perſons: Thoſe may be conuerſed with; not with familiaritie, not with intireneſſe: as men qualified, not as friends. Traffique is heere allowed, not amitie; not friendſhip, but peace. *Paul* will allow you to feaſt at their table, not to frequent it: yet not this to all. Chriſtianity hath all ſtatures in it, all ſtrengths: children, and men, weaklings, Giants. For a feeble vngrounded Chriſtian, this very companie is dangerous: fate for the ſtrong and inſtructed. Turne a child looſe into an Apothecaries ſhop, or an Idiot: that gally-pot which lookes faireſt, ſhall haue his firſt hand, tho full of poiſonous drugs: where the iudicious would chuſe the wholeſomeſt, led not by ſenſe, but skill.

Setled-

Setledneſſe in the trueth will cauſe vs to hate and ſcorne ridiculous impietie, and that hate will ſettle vs the more; where the vnſtayd may grow to leſſe diſlike, and indanger his owne infection. He had need be a reſolute *Caleb* that ſhould go to ſpie the land of *Canaan*; yet not ſuch a one, vpon euery occaſion: meere pleaſure or curioſitie I dare not allow in this aduenture. The command of authoritie, or neceſſitie of traffique I can not reiect: Or if after ſufficient preuention, deſire to informe our ſelues thorowly in a forraigne religion, or ſtate (eſpecially for publique vſe) carry vs abroad, I cenſure not. In all matter of danger, a calling is a good warrant; and it can not want perill to goe vnſent: Neither is there ſmall weight in the qualitie of the place,

and continuance of the time. It is one caſe where the profeſſion of our religion is free, another where reſtrained; perhaps not without conſtraint to idolatrie: where we haue meanes for our ſoules, an allowed Miniſtery, the caſe muſt needs differ from a place of neceſſarie blindnes, of peeuiſh ſuperſtition. To paſſe thorow an infected place is one thing, to dwell in it another: Ech of theſe giue a new ſtate to the cauſe, and looke for a diuers anſwer. But as in all theſe outward actions, ſo here, moſt force (I conteſſe) lies in the intention; which is able to giue not tolleration onely to our trauell, but praiſe; to conuerſe with them without, but in a purpoſe of their conuerſion, and with indeuour to fetch them in, can be no other than an holy courſe: wherein that the Ie-

ſuits haue been (by their owne ſaying) more ſeruiceable in their *Indies* and *China*; let them thanke (after their number and leaſure) their ſhelter of *Spaine*: the opportunitie of whoſe patronage hath preferr'd them to vs; not their more forward deſires. In ſhort, companying with Infidels may not be ſimply condemned; who can holde ſo, that ſees *Lot* in *Sodom*, *Iſrael* with the *Egyptians*, *Abraham* and *Iſaac* with their *Abimelechs*; Roſes among thornes, and pearles among much mud; and, for all, *Chriſt* among *Publicans* and *Sinners*? ſo wee neither be infected by them, nor they further infected by our confirmation; nor the weake Chriſtian by vs infected with offence, nor the Goſpell infected with reproch; what danger can there be? If neither wee, nor they, nor the

weake, nor (which is higheſt) the Name of God be wronged; who can complaine? You haue mine opinion, diſpoſe now of your ſelfe as you dare: The earth is the Lords, and you are his; whereſoeuer he ſhall finde you, be ſure you ſhall finde him euery where.



To the Gentlemen of his Highneſſes Court.

EP. X. *A deſcription of a good and faithfull Courtier.*

WHiles I aduentured other characters into the light, I reſerued one for you; whom I account no ſmal part of my ioy; The Character of *VVhat you are*, of *VVhat you ſhould be*: Not that I arrogate to my ſelfe, more than ordinarie skill in theſe high points; I deſire not to deſcribe a Courtier: How ſhould I, that haue but ſeene and ſaluted the ſeat of

Princes ? Or why ſhould I, whoſe thoghts are ſequeſtred to the Court of heauen ? But if I would decipher a good Courtier, who can heerein controll my indeuour ? Goodneſſe in all formes is but the iuſt ſubiect of our profeſſion ; what my obſeruation could not, no leſſe certaine rule ſhall afford me. Our Diſcourſe hath this freedome, that it may reach beyond our eyes with beleefe. If your experience agree not with my ſpeculation, diſtruſt me. I care not for their barking, which condemne me, at firſt, of incongruitie; as if theſe two termes were ſo diſſonant, that one ſentence could not holde them. The Poet ſlanders, that abandons all good men from Courts. Who knowes not that the *Egyptian* Court had a *Moſes* ; the Court of *Samaria* an *Obadiah* ; of *Ieru-*

ſalem

ſalem an *Ebed-melech*; of *Damaſcus* a *Naaman*; of *Babylon* a *Daniel*; of *Ethiope* a good *Treaſurer*; and very *Neroes* Court in *Pauls* time, his *Saints*. That I may not tell, how the Courts of Chriſtian Princes haue been likened by our Eccleſiaſticall hiſtorians, to ſome royall Colleges for their order, grauity, goodneſſe mixed with their maieſty; and that I may willingly forbeare to compare (as, but for enuy, I durſt) yours with theirs. I ſpeake boldly, the Court is as nigh to Heauen as the Cell, and doth no leſſe require, and admit ſtrict holineſſe. I baniſh therefore hence all impietie, and dare preſage his ruine whoſe foundation is not layed in goodneſſe. Our Courtier is no other than vertuous, and ſerues the God of heauen as his firſt Maſter, and from him deriues his dutie to

theſe earthen gods; as one that knowes the thrones of heauen and earth are not contrary, but ſubordinate, & that beſt obedience ſprings from deuotion: his abilitie and will haue both conſpired to make him perfectly ſeruiceable, and his diligence waits but for an opportunity. In the factions of ſome great riualls of honor, he holds himſelfe in a free neutrality, accounting it ſafer in vniuſt frayes to looke on, than to ſtrike; and if neceſſitie of occaſion will needs winde him into the quarrell, he chuſes not the ſtronger part, but the better; reſoluing rather to fall with innocence and truth, than to ſtand with powerfull iniuſtice. In the changes of fauours and frownes he changeth not; his ſincere honeſtie beares him thorow all alterations, with wiſe boldneſſe, if not with

ſucceſſe: and when he ſpies clouds in the eyes of his Prince (which yet of long he will not ſeeme to ſee) his cleere heart giues him a cleere face; and if he may be admitted, his loyall breath ſhall ſoone diſpell thoſe vapors of ill ſuggeſtion: but if after all attempts of winde and Sunne he ſees them ſetled, and the might of his accuſers will not let him ſeeme as hee is; hee giues way in ſilence, without ſtomach, and waits vpon Time. Hee is not ouer-haſtily intent vpon his owne promotion, as one that ſeeks his Prince, not himſelfe; and ſtudies more to deſerue than riſe, ſcorning either to grow great by his owne bribes, ot rich by the bribes of others. His officious ſilence craues more than others words; and if that language be not heard, nor vnderſtood, hee opens

his mouth, yet late and ſparinglie; without baſhfulneſſe, without importunity; caring only to motion, not caring to plead. He is affable and curteous, not vainly popular; abaſing his Princes fauour to woe the worthleſſe applauſe of the vulgar; approouing by his actions that he ſeekes one, not many; if not rather, one in many. His Alphabet is his Princes diſpoſition; which once learned, hee plies with diligent ſeruice, not with flatterie; not commending euery action as good, nor the beſt too much; and in preſence. When he finds an apparent growth of fauour, hee dares not glory in it to others, leſt he ſhould ſolicit their enuie, and hazzard the ſhame of his owne fall; but inioyes it in quiet thankfulneſſe: not neglecting it, not drawing it on too faſt: Ouer-

much forwardneſſe argues no perpetuitie. How oft haue we knowen the weake beginnings of a likely fire ſcattered with ouer-ſtrong a blaſt? And if another riſe higher, hee enuieth not; onely emulating that mans merit, and ſuſpecting his own. Neither the name of the Court, nor the grace of a Prince, nor applauſe of his inferiours, can lift him aboue himſelfe, or lead him to affect any other than a wiſe mediocritie. His owne ſincerity cannot make him ouer-credulous. They are few, and well tried, whom hee dares vſe; or perhaps obliged by his own fauors: ſo in all imployments of friendſhip hee is wary without ſuſpicion, and without credulitie charitable. He is free, as of heart, ſo of tongue, to ſpeake what he ought, not what he might: neuer but (what Princes

eares

eares are not alwaies inured to) meere Truth : yet that, tempered for the measure, and time, with honest discretion. But if he meet with ought that might bee beneficiall to his master, or the state, or whose concealement might proue preiudiciall to either, neither feare nor gain can stop his mouth. He is not basely querulous, not forward to spend his complaints on the disgraced, not abiding to build his own fauors vpon the vniust ruins of an oppressed fortune. The errours of his fellowes he reports with fauour ; their vertues with aduantage. Hee is a good husband of his houres; equally detesting idlenesse and base disports ; and placing all his free time vpon ingenuous studies, or generous delights ; such as may make either his body, or minde, more fit

for

for noble ſeruice. He liſteth not to come to counſell vncalled, nor vnbidden to intermeddle with ſecrets, whether of perſon, or ſtate; which yet once impoſed, hee manageth, with ſuch fidelitie and wiſdome, as well argue him to haue refrained, not out of feare, but iudgement: He knowes how to repay an iniurie with thankes, and a benefit with vſurie; the one out of a wiſe patience without malicious cloſeneſſe; the other out of a bounteous thankfulneſſe. His life is his owne willing ſeruant, and his Princes free vaſſall; which he accounts lent to him, that he may giue it for his maſter: the intercepting of whoſe harmes hee holds both his duty, and honour; & whether he be vſed as his ſword, or his ſhield, hee doth both with cheerefulneſſe. He can ſo demeane

himſelfe

himselfe in his officious attendance, that hee equally auoids satiety and obliuion; not needlesly lauish of himselfe, to set out and shew his parts alwaies at the highest; nor wilfully concealed in great occasions. Hee loues to deserue and to haue friends, but to trust rather to his owne vertue. Reason and honestie (next vnder religion) are his Counsellers, which hee followes without care of the euent, not without foresight. In a iudgement of vnkindnesse and enuie, he neuer casts the first stone, and hates to picke thanks by detraction. He vndertakes none but worthy sutes, such as are free from baseneſse and iniustice; such as it neither shame to aske, nor dishonor to grant; not suffring priuate affections to ouer-weigh publique equitie or conuenience; and better

brooking a friends want, than an ill precedent; and thoſe which he yeeldeth to accept, he loues not to linger in an afflicting hope: a preſent anſwer ſhall diſpatch the feares or deſires of his expecting client. His breſt is not a ciſterne to retaine, but as a conduit-pipe, to vent the reaſonable and honeſt petitions of his friend. Finally, hee ſo liues, as one that accounts not Princes fauors hereditarie; as one that will deſerue their perpetuitie, but doubt their change; as one that knowes there is a wide world beſide the Court, and aboue this world an heauen.

EPISTLES,
THE
FOVRTH
Decade.




ICH DIEN

¶ The Fourth Decade.

EPIST. I.

To Mr. *Walter Fitzwilliams.*

EP. I. *A Diſcourſe of the true and lawfull vſe of pleaſures; how we may moderate them, how we may inioy them with ſafetie.*

INdeed; wherein ſtandes the vſe of Wiſdome, if not in tempering our pleaſures and ſorrowes? and ſo diſpoſing our ſelues in ſpight of all occurrents, that the world may not

blow vpon vs with an vnequall gale, neither tearing our ſailes, nor ſlackning them. Euents will varie; if we continue the ſame, it matters not: nothing can ouerturne him, that hath power ouer himſelfe. Of the two, I confeſſe it harder to manage proſperitie, and to auoid hurt from good: ſtrong and colde windes doe but make vs gather vp our cloake more round, more cloſe; but to keepe it about vs in a hote Sunneſhine, to run and not ſweat, to ſweat and not faint; how difficult it is! I ſee ſome that auoid pleaſures for their danger, and which dare not but abandon lawfull delights, for feare of ſinne; who ſeeme to me like ſome ignorant Metalliſts, which caſt away the precious Ore, becauſe they can not ſeparate the golde from the droſſe; or ſome ſimple Iew, that

condemnes

condemnes the pure ſtreames of *Iordan*; becauſe it falles into the dead ſea. Why doe not theſe men refuſe to eat, becauſe meat hath made many Gluttons? Or, how dare they couer themſelues, that know there is pride in rags? Theſe hard Tutors, if not Tyrants, to themſelues, whiles they preteud a mortified ſtrictneſſe, are iniurious to their owne libertie, to the liberalitie of their Maker: Wherefore hath he created, and giuen the choice commodities of this earth, if not for vſe? Or why placed he Man in a Paradiſe, not in a Deſert? How can we more diſpleaſe a liberall friend, than to depart from his delicate feaſt wilfully hungry? They are deceiued that call this holineſſe; it is the diſeaſe of a minde ſullen, diſtruſtfull, impotent: There is nothing but euill, which is not from

heauen; and hee is none of Gods friends, that reiects his gifts for his owne abuſe. Heare mee therefore, and true Philoſophie; There is a neerer way than this, and a fairer: if you will be a wiſe Chriſtian, tread in it. Learne firſt by a iuſt ſuruey, to know the due and lawful bounds of pleaſure; and then beware, either to go beyond a knowen Mere, or in the licence of your owne deſires, to remoue it. That God, that hath curb'd in the furie of that vnquiet and foaming element, and ſayd of olde, *Heere ſhalt thou ſtay thy proud waues*, hath done no leſſe for the rage of our appetite. Beholde, our limits are not obſcure; which if wee once paſſe, our inundation is perilous and ſinfull. No iuſt delight wanteth either his warrant, or his termes. More plainly, be acquain-

ted both with the qualitie of pleaſures, and the meaſure: Manie a ſoule hath loſt it ſelfe in a lawfull delight, through exceſſe: and not fewer haue periſhed in thoſe, whoſe nature is vicious, without reſpect of immoderation: Your care muſt auoid both. The taſte of the one is deadly, of the other, a full carouſe: and in truth, it is eaſier for a Chriſtian, not to taſte of that, than not to be drunke with this. The ill is more eaſily auoided, than the indifferent moderated. Pleaſure is of a winding, and ſerpentine nature; admit the head, the bodie will aske no leaue: and ſooner may you ſtop the entrance, than ſtay the proceeding. Withall, her inſinuations are ſo cunning, that you ſhall not perceiue your exceſſe, till you be ſicke of a ſurfet: A little honie is

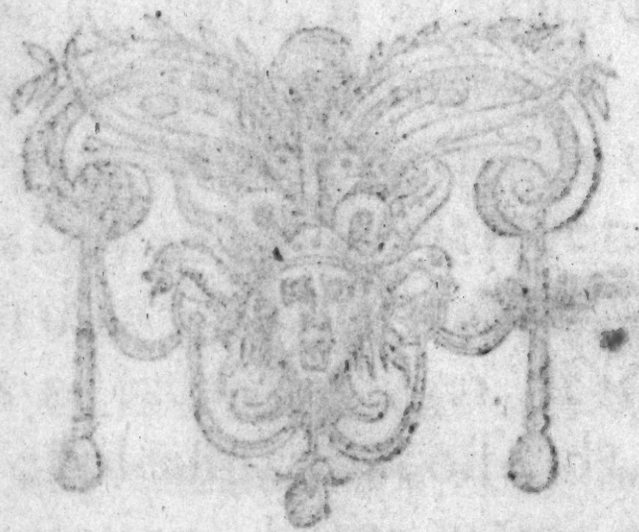
ſweet; much, tulſome. For the attaining of this temper, then, ſettle in your ſelfe a right eſtimation of that wherein your delight: reſolue euery thing into his firſt matter, and there will be more danger of contempt, than ouer-ioying. What are the goodly ſumptuous buildings we admire, but a little burnt and hardned earth? What is the ſtately and wondrous building of this humane bodie, whoſe beautie wee dote vpon, but the ſame earth we tread on, better tempered; but worſe, when it wants his gueſt? What are thoſe precious mettals whom wee worſhip, but veines of earth better coloured? What are coſtly robes, but ſuch as are giuen of wormes, and conſumed of moths? Then, from their beginning, looke to their end, and ſee laughter concludein teares;

ſee death in this ſweet pot. Thy conſcience ſcourges thee with a long ſmart for a ſhort libertie, and for an imperfect delight, giues thee perfect torment: Alas, what an hard penny-worth; ſo little pleaſure for ſo much repentance! Inioy it, if thou canſt; but if while the ſword hangs ouer thee in an horſes haire, ſtill threatning his fall and thine, thou canſt be ſecurely iocund; I wonder, but enuy not. Now I heare you recall me, and after all my diſcourſe (as no whit yet wiſer) inquire by what rule our pleaſures ſhall be iudged immoderate? Wee are all friends to our ſelues, and our indulgence will hardly call any fauor too much. I ſend you not (tho I might) to your bodie, to your calling for this triall; while your delights exclude not the preſence, the fruition

of God, you are ſafe: the loue of the medicine is no hinderance to the loue of health: let all your pleaſures haue reference to the higheſt good, and you can not exceed. You ſee the Angels ſent about Gods meſſages to this earth, yet neuer out of their heauen, neuer without the viſion of their Maker. Theſe earthly things cauſe not diſtraction, if wee reſt not in them, if wee can looke thorow them, to their giuer. The minde that deſires them for their owne ſakes, and ſuffers it ſelfe taken vp with their ſweetneſſe as his main end, is alreadie drunken. It is not the vſe of pleaſure that offends, but the affectation. How many great Kings haue been Saints? They could not haue been Kings without choice of earthly delights; they could not haue been Saints with earthly affe-

ctions.

ctions. If God haue mixed you a ſweet cuppe, drinke it cheerefully; commend the taſte, and be thankefull; but reioyce in it as his. Vſe pleaſures without dotage; as in God, from God, to God; you are as free from errour, as miſerie.



Written to *W. F.* and DD. to Mr. *Robert Fermin.*

Ep. II. *A Discourse of the bloody vse of single combats; the iniustice of all pretences of their lawfulnesse; setting foorth the danger and sinfulnesse of this false and vnchristian manhood.*

YOV haue receiued a proud challenge, and now holde your selfe bound vpon tearmes of honour, to accept it. Heare first the answer of a friend, before you giue an answer to your enemie; receiue the counsell of loue, ere you

enter

enter thoſe courſes of reuenge: Thinke not you may reiect mee, becauſe my profeſſion is Peace; I ſpeake from him, which is not only the Prince of Peace, but the God of Hoſts; of whom if you will not learne to manage your hand and your ſword, I ſhall grieue to ſee, that courage hath made you rebellious. Grant once that you are a Chriſtian, and this victory is mine; I ouercome, and you fight not: would God the furie of mens paſſions could be as eaſily conquered, as their iudgements conuinced; how manie thouſands had beene free from blood! This conceit of falſe fortitude hath coſt wel-neere as many liues as lawfull warre, or, as opinion of hereſie. Let mee tell you with confidence, that all duels or ſingle Combats are murderous;

blanche them ouer (how you liſt) with names of honour, and honeſt pretences; their vſe is ſinfull, and their nature diuelliſh.

Let vs two, if you pleaſe, (before hand) enter into theſe liſts of words. Let reaſon (which is a more harmeleſſe fight) conflict with reaſon: Take whom you will with you into this field; of all the Philoſophers, Ciuilians, Canoniſts; for Diuines (I hope) you ſhall finde none; and let the right of this truth be tried vpon a iuſt induction.

I only premiſe this caution, (leſt wee quarrell about the cauſe of this quarrell) that neceſſitie muſt be excluded from theſe vnlawfull fights; which euer alters their qualitie, and remoues their euill: The defenſe of our life, the iniunction of a Magiſtrate, are euer excepted: voluntary

combats

combats are onely queſtioned; or whoſe neceſſitie wee doe not finde, but make. There are not many cauſes that can draw vs foorth ſingle into the field, with colour of equity. Let the firſt be the trial of ſome hidden right; whether of innocence vpon a falſe accuſation, or of title to inheritance, not determinable by courſe of lawes. A proceeding not tolerable among Chriſtians, becauſe it wants both warrant and certainty. Where euer did God bid thee hazzard thy life for thy name? Where did hee promiſe to ſecond thee? When thou art without thy commandement, without his promiſe, thou art without thy protection. He takes charge of thee; but when thou art in thy waies; yea in his. If this be Gods way, where did he chalke it out? If thou want his

word,

word, looke not for his aid. Miserable is that man, which in dangerous actions, is left to his owne keeping; yea how plainly doth the euent shew Gods dislike? How oft hath innocence lien bleeding in these combats, and guiltinesse insulted in the conquest? Those very decretals (whom we oft cite not, often trust not) report the inequalitie of this issue. Two men are brought to the barre, one accuses the other of theft, without further euidence, either to cleere, or conuince: The sword is called for, both witnesse, and Iudge: They meet, and combat: The innocent party is slaine: The stoll'n goods are found after in other hands, and confessed. O the iniustice of humane sentences! O wretched estate of the party miscarried! His good name is lost with

his

his life, which he would haue redeemed with his valour: hee both dies and ſins, while hee ſtriues to ſeeme cleere of a ſinne. Therefore men ſay he is guilty, becauſe he is dead, while the others wickedneſſe is rewarded with glory. I am deceiued, if in this caſe there were not three murderers; the Iudge, the aduerſarie, himſelfe. Let no man challenge God for neglect of innocence, but rather magnifie him for reuenge of preſumption. What he inioynes, that he vndertakes, he maintaines: who art thou, ô vaine man, that dareſt expect him a party in thine own braules? But there is no other way of triall: better none than this. Innocencie or land is queſtioned; and now we ſend two men into the liſts, to try whether is the better fencer: what is the ſtrength of skill of the

champi-

champians, to the iuſtice of the cauſe? Wherefore ſerue our owne oathes, whereto witneſſe, records, lotteries, and other purgations? Or why put we not men as well to the olde Saxon, or Liuonian, Ordalian trials of hote yrons, or ſcalding liquors? It is farre better ſome truths ſhould be vnknowen, than vnlawfully ſearched. Another cauſe ſeemingly warrantable may be the determining of warre, preuention of common bloodſhed: Two armies are ready to ioyne battell, the field is ſure to be bloody on both ſides; either part chuſes a champian; they two fight for all: the life of one ſhall ranſome a thouſand. Our Philoſophers, our Lawyers ſhout for applauſe of this Monomachy, as a way neere, eaſie, ſafe: I dare not: Either the warre is iuſt, or vniuſt: if vniuſt,

the hazzard of one is too much; if iuſt, too little. The cauſe of a iuſt warre muſt be, beſides true, important; the title common, wherin ſtil a whole ſtate is intereſſed; therefore may not, without raſhneſſe and tentation of God, be caſt vpon two hands. The holy ſtory neuer records any, but a barbarous Philiſtine, to make this offer, and that in the preſumption of his vnmatchableneſſe. Profane monuments report many, & ſome on this ground wiſely reiected. *Tullus* challenged *Albanus*, that the right of the two hoſts might be decided by the two captaines; hee returned a graue replie (which I neuer read noted of cowardiſe) That this ſute of honor ſtood not in them two, but in the two cities of *Alba* and *Rome*.

All cauſes of publike right are

Gods:

Gods: when we put to our hand in Gods cauſe, then may we looke for his. In vaine we hope for ſucceſſe, if we do not our vtmoſt; wherefore either warre muſt bee determined without ſwords, or with many: why ſhould all the heads of the Common-wealth ſtand vpon the necke and ſhoulders of one Champian? If he miſcary, it is iniury to loſe her; if he preuaile, yet it is iniury to hazzard her: yet reſpecting the parties themſelues, I can not but grant it neereſt to equitie, and the beſt of combats, that ſome blood ſhould bee hazzarded, that more may bee out of hazzard. I deſcend to your caſe, which is yet further from likelihood of approoſe; for what can you plead but your credit? others opinion? You fight, not ſo much againſt anothers life, as your owne

reproch: you are wronged, and now if you challenge not; or you are challenged, and if you accept not, the world condemnes you for a coward; who would not rather hazzard his life, than blemish his reputation? It were well, if this resolution were as wise as gallant. If I speake to a Christian, this courage must be rectified. Tell mee, what world is this, whose censure you feare? Is it not that, which God hath branded long agoe with *Positus in maligno*? Is it not that which hath euer misconstrued, discouraged, disgraced, persecuted goodnesse? That which reproched, condemned your Sauiour? What do you vnder these colours, if you regard the fauour of that, whose amitie is enmitie with God? What care you for the censure of him, whom you should both

ſcorne and vanquiſh? Did euer wiſe Chriſtians, did euer your Maſter allow either this manhood, or this feare? Was there euer any thing more ſtrictly, more fearefully forbidden of him, than reuenge in the challenge; than in the anſwer, payment of euill; and murder in both? It is pity, that euer the water of baptiſme was ſpilt vpon his face, that cares more to diſcontent the world, than to wrong God: He ſayth, *Vengeance is mine*: and you ſteale it from him in a glorious theft, hazzarding your ſoule more than your bodie. You are weary of your ſelfe, while you thruſt one part vpon the ſword of an enemie, the other, on Gods. Yet, perhaps I haue yeelded too much. Let go Chriſtians; The wiſer world of men (and who els are worth reſpect?) will not paſſe this

odious verdict vpon your refusall: valiant men haue reiected challenges, with their honours vntainted. *Augustus*, when hee receiued a defiance, and braue appointment of combat from *Antony*, could answer him, That if *Antony* were wearie of liuing, there were wayes enow besides to death. And that Scythian King returned no other replie to *Iohn* the Emperour of *Constantinople*. And *Metellus* challenged by *Sertorius*, durst answer scornfully, with his penne, not with his sword; That it was not for a Captaine to die a souldiers death. Was it not dishonourable for these wise and noble Heathens to turne off these desperate offers? What law hath made it so with vs? Shall I seriously tell you? Nothing, but the meere opinion of some humorous gallants, that haue

more heart than braine; confirm'd by a more idle cuſtome: Worthie grounds, wheron to ſpend both life and ſoule; wheron to neglect God, himſelfe, poſteritie. Go now & take vp that ſword, of whoſe ſharpneſſe you haue boaſted, and haſten to the field; whether you die or kill, you haue murdered. If you ſuruiue, you are haunted with the conſcience of blood; if you die, with the torments; and if neither of theſe, yet it is murder, that you would haue killed. See whether the fame of a braue fight can yeeld you a counteruailable redreſſe of theſe miſchiefs: how much more happily valiant had it been to maſter your ſelfe, to feare ſin more than ſhame, to contemn the world, to pardon a wrong, to preferre true Chriſtianitie, before idle manhood, to liue and do well!

To Mr. *Mat. Milward.*

EP. III. *A Discourse of the pleasure of studie and contemplation; with the varieties of Scholar-like imploiments, not without incitation of others thereunto; and a censure of their neglect.*

I Can wonder at nothing more, than how a man can be idle; but of all other, a Scholar; in so many improuements of reason, in such sweetnesse of knowledge, in such varietie of studies, in such importunitie of thoughts. Other Artizans do but practise, we still learn;

others run ſtill in the ſame gyre, to wearineſſe, to ſatietie, our choice is infinite: other labours require recreations, our very labour recreats our ſports: we can neuer want, either ſomewhat to do, or ſomewhat that we would do. How numberleſſe are thoſe volumes which men haue written, of arts, of tongues! How endleſſe is that volume which GOD hath written of the world! wherein euery creature is a letter, euery day a new page: who can be weary of either of theſe? To finde wit in Poetrie, in Philoſophie profoundneſſe, in Mathematikes acuteneſſe, in Hiſtorie wonder of euents, in Oratorie ſweet eloquence, in Diuinitie ſupernaturall light and holy deuotion; as ſo many rich mettals in their proper mines, whom would it not rauiſh with delight? After all

theſe, let vs but open our eyes, wee can not looke beſide a leſſon, in this vniuerſall BOOKE of our Maker, worth our ſtudie, worth taking out. What creature hath not his miracle? what euent doth not challenge his obſeruation? And if wearie of forraine imploiment we liſt to looke home into our ſelues, there we find a more priuate world of thoughts, which ſet vs on worke anew, more buſily, not leſſe profitable; now, our ſilence is vocall, our ſolitarineſſe popular, and wee are ſhut vp, to doe good vnto many. And if once wee be cloyed with our owne company, the doore of conference is open; heere interchange of diſcourſe (beſides pleaſure) benefits vs: and he is a weake companion, from whom we returne not wiſer. I could enuy, if I could beleeue, that *Anachoret*,

who

who secluded from the world, and pent vp in his voluntarie prison-walles, denied that he thought the day long, whiles yet he wanted learning to varie his thoughts. Not to be cloyed with the same conceit, is difficult aboue humane strength; but to a man so furnished with all sorts of knowledge, that according to his dispositions he can change his studies, I should wonder, that euer the Sun should seeme to pace slowly. How many busie tongues chase away good houres in pleasant chat, and complain of the haste of night! What ingenuous minde can be sooner wearie of talking with learned Authours, the most harmlesse, and sweetest of companions? What an heauen liues a Scholar in, that at once in one close roome can dayly conuerse with all the glorious Mar-

tyrs

tyrs and Fathers? That can ſingle out, at pleaſure, either ſententious *Tertullian*, or graue *Cyprian*, or reſolute *Hierome*, or flowing *Chryſoſtome*, or diuine *Ambroſe*, or deuout *Bernard*, or (who alone is all theſe) heauenly *Auguſtine*, and talk with them, and heare their wiſe and holy counſels, verdicts, reſolutions: yea, (to riſe higher) with courtly *Eſay*, with learned *Paul*, with all their fellow-Prophets, Apoſtles? yet more, like another *Moſes*, with God himſelfe, in them both? Let the world contemne vs; while we haue theſe delights, wee cannot enuy them: wee cannot wiſh our ſelues other than we are. Beſides, the way to al other contentments is troubleſome; the only recompence is in the end. To delue in the mines, to ſcorch in the fire for the getting, for the fining of

gold,

gold, is a ſlauiſh toile ; the comfort is in the wedge ; to the owner, not the laborers ; where our very ſearch of knowledge is delightſome. Study it ſelfe, is our life ; from which wee would not bee barred for a World. How much ſweeter then is the fruit of ſtudy ; the conſcience of knowledge ? In compariſon whereof, the ſoule that hath once taſted it, eaſily contemnes all humane comforts. Goe now ye worldlings, and inſult ouer our paleneſſe, our needineſſe, our neglect. Yee could not bee ſo iocund, if you were not ignorant: if you did not want knowledge, you could not ouer-looke him that hath it : For mee, I am ſo far from emulating you, that I profeſſe, I had as leue be a brute beaſt, as an ignorant rich man. How is it then, that thoſe gallants, which

haue

haue priuilege of blood and birth, and better education, doe ſo ſcornfully turne off theſe moſt manlie, reaſonable, noble exerciſes of ſcholarſhip? An hauke becoms their fiſt better than a booke: No dogge but is a better companion: Any thing, or nothing, rather than what wee ought. O mindes brutiſhly ſenſuall! Doe they thinke that GOD made them for diſport? who euen in his Paradiſe, would not allow pleaſure, without worke. And if for buſineſſe; either of body, or minde: Thoſe of the bodie are commonly ſeruile, like it ſelfe. The minde therefore, the minde onely, that honourable and diuine part is fitteſt to be imploied of thoſe which would reach to the higheſt perfection of men, and would bee more than the moſt. And what worke is

there

there of the minde but the trade of a ſcholar; ſtudie? Let mee therefore faſten this probleme on our Schoole-gates, and challenge all commers in the defenſe of it; that, No Scholar can not be truly noble. And if I make it not good, let mee neuer bee admitted further than to the ſubiect of our queſtion. Thus we doe well to congratulate to our ſelues, our owne happineſſe; if others will come to vs, it ſhall be our comfort, but not their; if not, it is enough that wee can ioy in our ſelues, and in him in whom wee are that we bare.

To Mr. F. P.

EP. IV. *A Discourse of the increase of Poperie; of the Oath of allegeance; and the iust sufferings of those which haue refused it.*

YOu say, your religion dayly winneth: Bragge not of your gaine: you neither need, nor can, if you consider how it gets, & whom: How, but by cunning sleights, false suggestions, impudent vntrueths? Who can not thus preuaile against a quiet and innocent aduersarie? Whom, but sillie women, or men notoriously debauched? A spoile

fit for ſuch a conqueſt, for ſuch Victours. Wee are the fewer, not the worſe: if all our licencious hypocrites were yours, wee ſhould not complaine; and you might be the prouder, not the better. Glory you in this triumph, free from our enuie, who know wee haue loſt none, but (by whom you ſaue nothing) either looſe or ſimple. It were pitie that you ſhould not forgoe ſome in a better exchange. The ſea neuer incrocheth vpon our ſhore, but it loſeth elſwhere: ſome we haue happily fetch't into the folde of our Church, out of your waſtes; ſome others (tho few, and ſcarſe a number) we haue ſent into their heauen. Amongſt theſe, your late ſecond *Garnet* liu'd to proclame himſelfe a Martyr; and by dying, perſwaded. Poore man, how happy were he, if

he might be his owne Iudge. That which gaue him confidence, would giue him glory : you beleeue, and well-neere adore him. That fatall cord of his, was too little for reliques, tho diuided into Mathematicke quantites. Whither can not conceit lead vs? whether for his resolution, or your credulitie? His death was fearelesse : I commend his stomach, not his minde. How many malefactors haue we knowen that haue laughed vpon their executioner, and iested away their last winde? You might know. It is not long since our *Norfolke Arrian* leap't at his stake. How oft haue you learned in martyrdome to regard not the death but the cause? Els, there should be no difference in guilt and innocence, error and truth. What then? Died he for Religion? This

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had beene but your owne measure: wee indured your flames, which these gibbets could not acquit. But dare Impudencie it selfe affirme it? Not for meere shame, against the euidence of so many tongues, eares, records. Your prosperitie, your numbers argue enough that a man may be a Papist in *Britaine*, and liue. If treason be your religion, who will wonder that it is capitall? Defie that diuell which hath mock't you with this mad opinion, that treacherie is holinesse, deuotion cruelty and disobedience. I foresee your euasion: Alas, it is easie for a spightfull construction to fetch Religion within this compasse; and to say the swelling of the Foxes forehead is a horn. Nay then, let vs fetch some honest Heathen to be Iudge betwixt vs: Meere nature in him shal speake vn-

partially

partially of both. To hold and perſwade, that a Chriſtian King may, yea muſt at the Popes will be dethroned, and murdered; is it the voice of treaſon, or religion? And it traitorous, whether flatly or by miſinferring? Beſides his practiſes, for this hee died; witneſſe your owne Catholikes. O God, if this be religion, what can be villanie! Who euer died a malefactor, if this be martyrdome? If this poſition be meritorious of heauen, hell is feared in vaine. O holy *Sillæ*, *Marij*, *Catilines*, *Cades*, *Lopezes*, *Gowries*, *Vawxes*, and who euer haue conſpired againſt lawfull Maieſty! all martyrs of *Rome*, all Saints of *Beckets* heauen. How well doe thoſe palmes of celeſtiall triumph become hands, redde with the ſacred blood of Gods anointed? I am aſhamed to thinke, that hu-

manitie ſhould nouriſh ſuch monſters, whether of men, or opinions. But you defie this ſauage factiouſneſſe, this deuotion of diuels; and honeſtly wiſh both GOD and *Cæſar* his own. I praiſe your moderation: but if you be true, let me yet ſearch you: Can a man be a perfect Papiſt, without this opinion againſt it? If he may, then your *Garnet* and *Drurie* died not for religion: if he may not, then Poperie is treaſon. Chuſe now whether you will leaue your martyrs, or your religion. What you holde of merit, free will, tranſubſtantiation, inuocation of ſaints, falſe adoration, ſupremacy of *Rome*, no man preſſes, no man inquires: your preſent inquiſition, your former examples would teach vs; mercie will not let vs learne. The only queſtion is, Whether our King may

liue,

liue, and rule; whether you may refraine from his blood, and not ſin: Would you haue a man denie this, and not die? Would you haue a man thus dying honoured? Dare you approue that religion, which defends the fact, canonizes the perſons? I heare your anſwer, from that your great Champian, which not many dayes ſince, with one blow hath driuen out three (not ſleight) wedges: That not Ciuill obedience is ſtood vpon, but Poſitiue doctrine; That you are readie to ſweare for the Kings ſafetie, not againſt the Popes authoritie: *King* IAMES muſt liue and reigne, but *Paulus Quintus* muſt rule and be obeyed; and better were it for you to die, than your ſworne allegeance ſhould preiudice the See Apoſtolike. An eluſion fit for children.

The iudgement of a Catholike Engliſh man baniſhed, &c. concerning the Apologie of the oath of Allegeance, intitled *Triplici nodo, &c.*

What is to dally, if not this? As if hee ſayd, The King ſhall liue, vnleſſe the Pope will not; That he ſhal not be diſcrowned, depoſed, maſſacred by your hands, vnleſſe your holy Father ſhould command. But (I aske, as who ſhould not?) What if he doe command? What if your *Saulus* 5^m^ ſhall breath out (like his predeceſſours) not threatnings but ſtrong bellowings of excommunications, of depoſition of Gods anointed? What if he ſhall command (after that French faſhion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growen a point of doctrinall Diuinitie, to determine how farre the power of Peters ſucceſſour may extend: You may neither ſweare, nor ſay your hands ſhall not be ſteep't in the blood of your true Soue-

reigne;

reigne; and to die rather than ſweare it, is martyrdome. But, what if heauen fall, ſay you? His holineſſe (as you hope) will take none ſuch courſes. Woe were vs, if our ſafetie depended vpon your hopes, or his mercies. Bleſſed be that God, which malgrè hath made and kept vs happie, and hath lift vs aboue our enemies. But what hope is there, that hee who chargeth ſubiects not to ſweare allegeance, will neuer diſcharge them from allegeance; that thoſe who clamorouſly and ſhameleſſly complaine to the world of our crueltie, will forbeare to ſollicit others crueltie to vs? your hopes to you, to vs our ſecurities. Is this the religion you father vpon thoſe Chriſtian Patriarks of the primitiue age? O bleſſed *Irency*, *Clemens*, *Cyprian*, *Baſil*, *Chryſoſtome*, *Auguſtine*,

Ierome,

Ierome, and thou the ſeuereſt exactor of iuſt cenſures, holy *Ambroſe*! how would you haue ſpit at ſuch a rebellious aſſertion! What ſpeake I of Fathers? whoſe verie mention in ſuch a cauſe were iniury, were impiety. Which of thoſe curſed hereſies of ancient times (for to them I hold it fitter to appeale) haue euer beene ſo deſperatly ſhameleſſe, as to breed, to maintaine a conceit ſo palpably vnnaturall; vnleſſe perhaps, thoſe olde *Antitactæ* may vpon generall tearmes be compelled to patronize it, while they held it piety to breake the lawes of their Maker? For you, if you profeſſe not to loue willing errors, by this ſuſpect, and iudge the reſt: you ſee this defended with equall reſolution, and with no leſſe cheerefull expenſe of blood. In the body, where you ſee one monſtrous

deformitie, you can not affect; if you can doe so in your religion, yet how dare you? since the greater half of it stands on no other ground. Only God make you wise, and honest, you shall shake handes with this faction of Poperie; and I with you, to giue you a cheerfull welcome into the bosome of the Church.

(* * *)

To my brother, Mr. *Sa. Hall.*

EP. V. *A discourse of the great charge of the ministeriall function; together with particular directions for due preparation thereunto, and carriage therein.*

IT is a great and holy purpose (dear brother) that you haue entertained, of seruing God in his Church: For what higher, or more worthy imploiment can there be, than to doe these diuine duties, to such a master, and such a mother? wherein yet I should little re-

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ioice, if any neceſſitie had caſt you vpon this refuge: for I hate & grieue to thinke that any deſperate minde ſhould make diuinity but a ſhift; and diſhonour this miſtreſſe by being forſaken of the world. This hath been the drift of your education: to this you were borne, and dedicated in a direct courſe. I do willingly encourage you, but not without many cautions. Enter not into ſo great a ſeruice, without much foreſight: when your hand is at the plow, it is too late to looke backe. Bethinke your ſelfe ſeriouſly of the weight of this charge: and let your holy deſire bee allaid with ſome trembling. It is a fooliſh raſhneſſe of yoong heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulneſſe of that place, in the confi-

dence

dence of their own ſtrength; which is euer ſo much leſſe, as it is more eſteemed. I commend not the waiward excuſes of *Moſes*, nor the peremptory vnwillingneſſe of *Ammonius*, and Frier *Thomas*, who maimed themſelues, that they might be wilfully vncapable. Betwixt both theſe there is an humble modeſtie, and religious fearfulneſſe, eaſily to bee noted in thoſe, whom the Church honours with the name of her Fathers, worthy your imitation: wherin yet you ſhall need no precedents, if you well conſider what worth of parts, what ſtrictneſſe of carriage, what weight of offices, God expects in this vocation. Know firſt, that in this place there will be more holineſſe required of you, than in the ordinarie ſtation of a Chriſtian: for whereas before you were but as a

common line, now God sets you for a copy of sanctification vnto others, wherein euery fault is both notable, and dangerous. Heere is looked for a settled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulses of tentations; which in vaine we shall hope to manage in other hearts, if we haue not found in our owne. To speake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harsh, and seldome when, not vnprofitable. We trust those Physitians best, which haue tried the vertue of their drugs, esteeming not of those which haue only borrowed of their books. Heere will be expected a free and absolute gouernment of affections; that you can so stere your own vessell,

ſell, as not to be tranſported with furie, with ſelfe-loue, with immoderation of pleaſures, of cares, of deſires, with exceſſe of paſſions; in all which, ſo muſt you demeane your ſelfe, as one that thinks he is no man of the world, but of God; as one too good (by his double calling) for that, which is either the felicitie, or impotencie of beaſts. Here muſt be continuall and inward exerciſe of mortification, and ſeuere Chriſtianitie, whereby the heart is held in due awe, and the weake flames of the ſpirit quickened, the aſhes of our dulneſſe blowen off; a practiſe neceſſary in him, whoſe deuotion muſt ſet many hearts on fire: Here muſt be wiſdome, and inoffenſiueneſſe of carriage, as of one that goes euer vnder monitours, and that knowes other mens indifferencies

are his euils. No man had ſuch need to keepe a ſtrict meane. Setting aſide contempt, euen in obſeruation, behold, we are made a gazing ſtock to the world, to Angels, to men. The very ſaile of your eſtate muſt be moderated; which if it beare too hie (as ſeldome) it incurres the cenſure of profuſion and Epicuriſme; if too low, of a baſe and vnbeſeeming earthlineſſe; your hand may not be too cloſe for others need, nor too open for your owne; your conuerſation may not be rough and ſullen, nor ouer familiar and fawning; whereof the one breeds a conceit of pride, and ſtrangeneſſe; the other, contempt; not looſely merry, not Cynically vnſociable; not contentious in ſmall iniuries; in great, not hurtfully patient to the Church: your attire (for whither do not cen-

ſures reach?) not youthfully wanton, not, in theſe yeeres, affectedly ancient, but graue and comely, like the minde, like the behauior of the wearer; your geſture like your habit, neither ſauoring of giddy lightnes, nor ouerly inſolence, nor wantonneſſe, nor dull neglect of your ſelfe; but ſuch, as may beſeeme a mortified minde, full of worthy ſpirits: your ſpeech like your geſture, not ſcurrilous, not detracting, not idle, not boaſting, not rotten, not peremptorie; but honeſt, milde, fruitfull, ſauory, and ſuch as may both argue and worke grace: your deliberations mature, your reſolutions well grounded; your deuices ſage and holy. *Neither will it ſerue

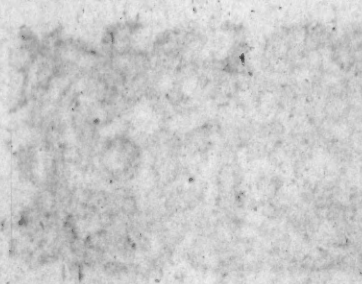
* Wherein let me aduiſe you, to walke euer in ỹ beaten rode of the Church; not to runne out into ſingular paradoxes. And if you meet at any time with priuate conceits, that ſeeme more probable, ſuſpect them and your ſelfe; and if they can win you to aſſent, yet ſmother them in your breſt, and doe not dare to vent them out, either by your hand or tongue to trouble the common peace. It is a miſerable praiſe, to be a witty diſturber.

you to be thus good alone; but if God ſhall giue you the honour of this eſtate, the world will looke you ſhould be the graue guide of a well-ordered familie: for this is proper to vs, that the vices of our charge reflect vpon vs; the ſinnes of others are our reproch. If another mans children miſ-carry, the parent is pitied; if a Miniſters, cenſured; yea, not our ſeruant is faultie without our blemiſh. In all theſe occaſions (a miſerie incident to vs alone) our griefe is our ſhame. To deſcend neerer vnto the ſacred affaires of this heauenly trade; in a Miniſter, Gods Church is accounted both his houſe to dwell in, and his field to worke in; wherein (vpon the penaltie of a curſe) he faithfully, wiſely, diligently, deuoutly deales with God for his people, with his people for and

from God. Whether hee instruct, he must doe it with euidence of the spirit; or whether he reproue, with courage and zeale; or whether hee exhort, with meeknesse, & yet with power; or whether he confute, with demonstration of trueth, not with rage and personall maliciousnesse, not with a wilfull heat of contradiction; or whether hee admonish, with long suffering, and loue, without preiudice, and partialitie: in a word, all these he so doth, as he that desires nothing but to honor God, and saue men. His wisdome must discerne betwixt his sheepe and wolues; in his sheepe, betwixt the holesome and vnsound; in the vnsound, betwixt the weake and tainted; in the tainted, betwixt the natures, qualities, degrees of the disease, and infection; and to all these

he muſt know to adminiſter a word in ſeaſon. Hee hath Antidotes for all tentations, counſels for al doubts, euictions for all errours, for all languiſhings incouragements. No occaſion from any altered eſtate of the ſoule may finde him vnfurniſhed: He muſt aſcend to Gods Altar with much awe, with ſincere and cheerefull deuotion; ſo taking, celebrating, diſtributing his Sauiour, as thinking himſelfe at table in heauen with the bleſſed Angels. In the meane time, as hee wants not a thankefull regard to the Maſter of the feaſt, ſo not care of the gueſts. The greatneſſe of an offender may not make him ſacrilegiouſly partiall, nor the obſcuritie negligent. I haue ſayd little of any of our duties; and of ſome, nothing: yet enough, I thinke, to make you (if

not timorous) carefull. Neither would I haue you hereupon to hide your ſelfe from this calling, but to prepare your ſelfe for it. Theſe times call for them that are faithfull: And if they may ſpare ſome learning; conſcience they can not. Goe on happily: it argues a minde Chriſtianly noble, to be incouraged with the need of his labors, with the difficulties.



To Mrs. A. P.

EP. VI. *A discourse of the signes and proofes of a true Faith.*

THere is no comfort in a secret felicitie. To bee happy, and not know it, is little aboue miserable. Such is your state: only heerein better than the common case of the most; that the well of life lies open before you; but your eyes (like *Agars*) are not open to see it: whiles they haue neither water, nor eyes.

We doe not much more want that which we haue not, than that which we doe not know we haue. Let me ſell you ſome of that ſpirituall eye-ſalue which the ſpirit commends to his Laodiceans; that you may cleerly ſee how well you are. There is nothing but thoſe ſcales betwixt you and happineſſe. Thinke not much that I eſpie in you what your ſelfe ſees not. Too much neereneſſe oft-times hindreth ſight: and if for the ſpots of our owne faces we truſt others eies, why not for our perfections? You are in heauen, and know it not: Hee that beleeues, is already paſſed from death to life: You beleeue, whiles you complaine of vnbeleefe. If you complained not, I ſhould miſ-doubt you more, than you doe your ſelfe, becauſe you complaine. Secure and inſolent

presumption hath killed many, that breathes nothing but confidence, and safety; & abandons al doubts, and condemnes them. That man neuer beleeued, that neuer doubted. This liquor of faith is neuer pure in these vessels of clay, without these lees of distrust. What then? Thinke not that I encourage you to doubt more; but perswade you, not to bee discouraged with doubting. All vncertainty is comfortlesse: those that teach men to coniecture, and forbid to resolue, read lectures of misery. Those doubts are but to make way for assurance; as the oft-shaking of the tree, fastens it more at the root. You are sure of God; but you are afraid of your selfe. The doubt is not in his promise; but your application. Looke into your owne heart. How know you that

you know any thing, that you beleeue, that you will, that you approue, that you affect any thing? If a man, like your selfe, promise you ought, you know whether you trust him, whether you rely your selfe on his fidelitie. Why can you not know it in him that is God & man? The difference is not in the act, but the obiect. But if these habits (because of their inward and ambiguous nature) seeme hard to bee descried; turn your eies to those open markes that cannot beguile you: How many haue bragg'd of their faith, when they haue embraced nothing but a vaine cloud of presumption? Euery man repeats his Creed, few feele it, few practise it. Take two boughs in the dead of winter; how like is one wood to another? how hardly discerned?

After-

Afterwards, *By their fruit you shall know them.* That faith, whose nature was obscure, is euident in his effects. What is faith, but the hand of the soule? What is the dutie of the hand, but either to hold, or worke? This hand then holds Christ, works obedience and holinesse: and if this act of Apprehension be as secret, as the cause; since the closed hand hideth still what it holdeth; see the hand of faith open; see what it worketh, and compare it with your owne proofe. Deny if you can (yet I had rather appeale to any Iudge, than your preiudiced selfe) that in all your needes, you can step boldlie to the Throne of Heauen, and freelie powre out your enlarged heart to your God, and craue of him, whether to receiue what you want, or that you may want; what

you haue, and would not? Be assured from God, this can be done by no power, but (that you feare to misse) of faith. God, as he is not, so he is not called a father without this. In vaine doth he pray, that can not call God father: No father, without the spirit of adoption; no spirit, without faith: without this, you may babble, you can not pray. Assume you that you can pray, I dare conclude vpon my soule, *You beleeue.* As little as you loue your selfe, denie if you can, that you loue God. Say that your Sauiour from heauen should aske you *Peters* question, could your soule returne any other answer, than *Lord, thou knowest I loue thee?* Why are you els in such awe to offend, that a world can not bribe you to sin? Why in such deep griefe when you haue sinned, that no

mirth can refresh you? Why in such feruent desire of inioying his presence? why in such agony when you inioy it not? neither doth God loue you, neither can you loue God without faith. Yet more, Doe you willingly nourish any one sin in your breast; do you not repent of all? Do you not hate all, tho you can not leaue all; doe you not complaine that you hate them no more? Doe you not, as for life, wish for holinesse, and indeuour it? Nothing but faith can thus clense the heart; that like a good huſ-wife sweeps all the foule corners of the soule, and will not leaue so much as one web in this roomie house. Trust to it, you can not hate sinne for it owne sake, and forsake it for Gods sake, without faith: the faithlesse hath had some remorse and feares, neuer

repen-

repentance. Laſtly, Doe you not loue a good man for goodneſſe, and delight in Gods ſaints? Doth not your loue leade you to compaſſion; your compaſſion to relieſe? An heart truly faithfull can not but haue an hand Chriſtianly bountifull: Charitie and Faith make vp one perfect paire of compaſſes, that can take the true latitude of a Chriſtian heart: Faith is the one foot, pitch't in the center vnmoueablie, whiles Charitie walks about, in a perfect circle of beneficence: theſe two neuer did, neuer can goe aſunder. Warrant you your loue, I dare warrant your Faith: What need I ſay more? This heat of your affections, and this light of your works, will euince againſt all the gates of hell, that you haue the fire of Faith; let your ſoule then warme

it ſelfe with theſe ſweet and cordiall flames, againſt all thoſe colde deſpaires, whereto you are tempted; ſay, *Lord, I beleeue*; and I will giue you leaue ſtill to adde,

Helpe my vnbeleefe.





To Mr. Ed. Alleyne.

EP. VII. *A direction how to conceiue of God in our deuotions and meditations.*

YOu haue choſen, and iudged well: How to conceiue of the Deitie in our prayers, in our meditations, is both the deepeſt point of all Chriſtianitie, and the moſt neceſſarie: ſo deepe, that if we wade into it, we may eaſily drowne, neuer finde the bottome: ſo neceſſary, that without it, our ſelues, our ſeruices are profane, irreligious: we are all borne Idolaters, naturally

prone to fashion God to some form of our owne, whether of an humane body, or of admirable light; or if our mind haue any other more likely, and pleasing image. First then, away with all these wicked thoghts, these grosse deuotions, and with *Iacob* bury all your strange Gods vnder the oake of *Shechem*, ere you offer to set vp Gods Altar at *Bethel*, and without all mentall representations, conceiue of your God purely, simply, spiritually; as of an absolute being, without forme, without matter, without composition; yea, an infinite, without all limit of thoughts. Let your heart adore a spirituall Maiestie, which it can not comprehend, yet knowes to bee; and, as it were, lose it selfe in his infiniteness. Thinke of him, as not to be thought of, as one, whose wis-

dome is his iuſtice, whoſe iuſtice is his power, whoſe power is his mercie; and whoſe wiſdome, iuſtice, power, mercy is himſelfe: as without qualitie good, great without quantitie, euerlaſting without time, preſent euery where without place, containing all things without extent: and when your thoughts are come to the higheſt, ſtay there, and be content to woonder, in ſilence: & if you can not reach to conceiue of him as hee is, yet take heed you conceiue not of him as hee is not. Neither wil it ſuffice your Chriſtian minde, to haue this awfull and confuſed apprehenſion of the Deitie, without a more ſpeciall and inward conceit of three in this one; three perſons in this one eſſence, not diuided, but diſtinguiſhed; and not more mingled than diuided. There

is nothing, wherein the want of words can wrong and grieue vs, but in this: Here alone, as we can adore, and not conceiue; so wee can conceiue, and not vtter; yea, vtter our selues, and not be conceiued: yet as we may, Thinke heere of one substance in three subsistences; one essence in three relations; one *Iehouah* begetting, begotten, proceeding; Father, Sonne, Spirit: yet so, as the Sonne is no other thing from the Father, but another person; or the Spirit from the Sonne. Let your thoughts heere walke warily, the path is narrow: the conceit either of three substances or but one subsistence, is damnable. Let me leade you yet higher, and further, in this intricate way, towards the Throne of Grace: All this will not auaile you, if you take not your Mediator

with you: if you apprehend not a true manhood, gloriously vnited to the Godhead, without change of either nature, without mixture of both; whose presence, whose merits must giue passage, acceptance, vigor, to your prayers.

Heere must be therefore (as you see) thoughts holily mixed: of a Godhead and humanitie: one person in two natures: of the same Deitie, in diuers persons, and one nature: wherin (if euer) heauenly wisdome must bestirre it selfe, in directing vs, so to seuer these apprehensions, that none be neglected; so to conioyne them, that they be not confounded. O the depth of diuine mysteries, more than can be woondred at! O the necessitie of this hie knowledge, which who attaine not, may babble, but prayeth not! Still

you doubt, and aske if you may not direct your prayers to one person of three. Why not? Safely, and with comfort: What need wee feare, while we haue our Sauiour for our patterne: *O my Father (if possible) let this Cup passe*: and *Paul* euery where, both in thankes and requests: but with due care of worshipping all in one. Exclude the other, while you fix your heart vpon one, your praier is sinne; retaine all, and mention one, you offend not. None of them doth ought for vs, without all. It is a true rule of Diuines: all their externall works are common: To sollicite one therfore, and not all, were iniurious. And if you stay your thoughts vpon the sacred humanitie of Christ, with an inseparable adoration of the Godhead vnited, and thence climbe vp to the holy con-

ceit of that bleſſed and dreadfull Trinitie, I dare not cenſure, I dare not but commend your diuine method. Thus ſhould Chriſtians aſcend from earth to heauen, from one heauen to another. If I haue giuen your deuotions any light, it is well: the leaſt glimpſe of this knowledge, is worth all the full gleames of humane and earthly skill. But I miſtake, if your own heart wrought vpon with ſerious meditations (vnder that ſpirit of illumination) will not proue your beſt maſter. After this weake direction, ſtudie to conceiue aright, that you may pray aright; and pray that you may conceiue, and meditate that you may do both: and the God of heauen direct you, inable you, that you may do all.

(* * *)

To Mr. *Thomas Iames of* Oxford.

Ep. IIX. *A discourse of the grounds of the Papists confidence in appealing to the Fathers: applauding his worthy offers and indeuours of discouering the falsifications and deprauations of antiquity.*

SIr, I know no man so like as you, to make posterity his debter. I doe hartily congratulate vnto you so worthy labours, so noble a proiect. Our aduersaries, knowing of themselues (that which *Tertullian*

saith

ſaith of all hereſies) that if appeale bee made to the ſacred bench of Prophets and Apoſtles, they cannot ſtand; remooue the ſuit of Religion craftily, into the Court of the Fathers: A reuerend triall, as any vnder heauen; where it cannot be ſpoken, how confidently they triumph ere the conflict. Giue vs the Fathers for our Iudges (ſay *Campian* and *Poſſeuine*) the day is ours. And whence is this courage? Is Antiquitie our enemie, their aduocate? Certainlie it cannot be truth that is new: We would renounce our Religion, if it could be ouer-look't for time. Let goe equitie, the older take both. There bee two things then, that giue them heart in this prouocation: One, the baſtardie of falſe Fathers; the other, the corruption of the true. What a flouriſh

doe

do they make with vſurped names? Whom would it not amaze to ſee the frequent citations of the Apoſtles owne Canons, Conſtitutions, Liturgies, Maſſes: of *Clemens*, *Dennys* the Areopagite, *Linus*, *Hippolytus*, *Martial* of *Burdeaux*, *Egeſippus*: Donations of *Conſtantine* the great, and *Lewis* the godly: Of 50. Canons of *Nice*: of *Dorotheus*, *Damaſus* his Pontificall; Epiſtles decretall of *Clemens*, *Euariſtus*, *Teleſphorus*, and an hundred other Biſhops holy and ancient; of *Euodius*, *Anaſtaſius*, *Simeon Metaphraſtes*, and more yet than a number more; moſt whereof haue crept out of the Vatican, or Cloiſters; and all carrie in them manifeſt brands of falſhood, & ſuppoſition. That I may ſay nothing of thoſe infinite writings, which either ignorance, or wilfulneſſe, hath fa-

thered

thered vpon euery of the Fathers, not without ſhameleſſe importunitie, and groſſe impoſſibilities: all which (as ſhee ſaid of *Peter*) their ſpeech bewraieth; or (as *Auſten* ſaid of *Cyprians* ſtile) their face. This fraud is more eaſily auoided: For as in notorious burglairies, oft times there is either an hat, or a gloue, or a weapon left behinde, which deſcrieth the authors; ſo the God of truth hath beſotted theſe impoſtors, to let fall ſome palpable error (tho but of falſe calculation) whereby, if not their names, yet their ages might appeare, to their conuiction. Moſt danger is in the ſecret corruption of the true, and acknowledged iſſue of thoſe gracious parents; whom, through cloſe and craftie handling, they haue induced to belie thoſe that begot them; and to betray

their Fathers, either with ſilence, or falſe euidence. Plainly, how are the honoured volumes of faithfull antiquitie, blurred, interlined, altered, depraued by ſubtle treacherie; and made to ſpeak what they meant not? Fie on this, not ſo much iniuſtice, as impietie, to race the awfull monuments of the dead; to blot and change the originall will of the deceaſed, and partially to inſert our owne legacies. This is done by our guiltie aduerſaries, to the iniury not more of theſe Authors, than of the preſent and ſucceeding times. Hence thoſe Fathers are ſome-where not ours: What wonder? while they are not themſelues. Your induſtry hath offered (and that motion is liuely, and heroicall) to challenge all their learned and elegant pages, from iniury of corruption; to reſtore them

to themſelues, and to vs: that which all the learned of our times haue but deſired to ſee done, you proffer to effect: your aſſay in *Cyprian* and *Auſten* is happy, and iuſtly applauded. All our Libraries, whom your diligent hand hath ranſackt, offer their aid, in ſuch abundance of manuſcripts, as al *Europe* would enuy to ſee met in one Iland. After all this, for that the moſt ſpightfull imputation to our Truth is Noueltie, you offer to deduce her pedegree from thoſe primitiue times, through the ſucceſſions of all ages; and to bring into the light of the world many (as yet obſcure) but no leſſe certaine and authenticall Patrons, in a continued line of defence. You haue giuen proofe enough, that theſe are no glorious vaunts, but the zealous challenges of an able Champian.

What

What wanteth then? Let me ſay for you: Not an heart, not an head, not an hand; but (which I almoſt ſcorn to name in ſuch a cauſe) a purſe. If this continue your hindrance, it will not be more our loſſe than ſhame. Heare me a little, ye great and wealthy: Hath God loaded you with ſo much ſubſtance; and will you not lend him a little of his owne? Shall your riot be fed with exceſſe; while Gods cauſe ſhall ſtarue for want? Shall our aduerſaries ſo inſultingly out-bid vs; and in the zeale of their profuſion laugh at our heartleſſe and cold niggardlineſſe? Shall heauenly truth lie in the duſt for want of a little ſtamped earth to raiſe her? How can you ſo much any way honour God, yea your ſelues, deſerue of poſteritie, pleaſure the Church, and make you ſo good friends of

your Mammon ? Let not the next age ſay, that ſhe had ſo vnkinde predeceſſours. Fetch forth of your ſuperfluous ſtore , and caſt in your rich gifts into this Treaſurie of the Temple. The Lord and his Church haue need. For you, it angers mee to ſee how that flattering *Poſſeuinus* ſmoothly intices you from vs with golden offers, vpon the aduantage of our neglect; as if hee (meaſuring your minde by his owne) thought that an *Omnia dabo* would bring you with himſelfe on your knees to worſhip the diuell, the beaſt, the image of both: as if we were not as able to incourage, to reward deſert. Hath Vertue no Patrons on this ſide the *Alpes* ? Are thoſe hilles onely the threſholds of honour? I plead not, becauſe I can not feare you : But who ſees not how munificently our

Church ſcattereth her bountifull fauors vpon leſſe merit. If your day be not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is ſure. Only goe you on with courage, in thoſe your high indeuors; and in the meane time, thinke it great recompenſe to haue deſerued.

(* * *)



To Mr. E. A.

EP. IX. *A Discourse of fleeing or stay in the time of pestilence; whether lawfull for Minister or people.*

HOw many hath a seduced conscience led vntimely to the graue? I speake of this sad occasion of pestilence. The Angell of God followes you, and you doubt whether you should flee. If a lion out of the forest should pursue you, you would make no question, yet could not he doe it vnsent. What is the difference? Both instruments of diuine reuenge; both threaten

death; one by ſpilling the blood, the other by infecting it. Who knowes whether hee hath not appointed your *Zoar* out of the liſts of this deſtruction? You ſay, it is Gods viſitation. What euill is not? If war haue waſted the confines of your countrey, you ſaue your throats by flight: Why are you more fauorable to Gods immediate ſword of peſtilence? Very leproſie, by Gods law, requires a ſeparation; yet no mortall ſickneſſe. When you ſee a noted leper proclame his vncleanneſſe in the ſtreet, will you embrace him for his ſake that hath ſtroken him, or auoid him for his ſake that hath forbidden you? If you honor his rod, much more will you regard his precept. If you miſlike not the affliction becauſe he ſends it, then loue the life which you haue of his

ſending;

ſending; feare the iudgement which he will ſend, if you loue it not. He that bids vs flee when we are perſecuted, hath neither excepted Angel nor man; whether ſoeuer, I feare our guiltineſſe, if wilfully wee flee not. But whither ſhall we flee from God? ſay you: where ſhall he not both find and lead vs? whither ſhall not our deſtinie follow vs? Vaine men, we may run from our home, not from our graue; Death is ſubtle, our time is ſet; we can not, God will not alter it. Alas, how wiſe we are to wrong our ſelues! Becauſe death will ouertake vs, ſhall we run and meet him? Becauſe Gods decree is ſure, ſhall wee be deſperate? Shall wee preſume, becauſe GOD changeth not? Why do we not trie euery knife and cord, ſince our time is neither capable of preuention nor

delay: our end is ſet, not without our meanes. In matter of danger where the end is not knowen, the meanes muſt bee ſuſpected; in matter of hope where the end is not knowen, meanes muſt be vſed. Vſe then freely the meanes of your flight, ſuſpect the danger of your ſtay; and ſince there is no particular neceſſitie of your preſence, know that God bids you depart and liue. You vrge the inſtance of your Miniſter: How vnequally? There is not more lawfulneſſe in your flight, than ſin in ours: you are your own, we our peoples; you are charged with a body, which you may not willingly leeſe, not hazard by ſtaying; we with all their ſoules, which to hazard by abſence, is to loſe our owne; wee muſt loue our liues, but not when they are riuals with our ſoules, or with others.

How

How much better is it to be dead, than negligent, than faithleſſe! If ſome bodies be contagiouſly ſicke, ſhall all ſoules be wilfully neglected? There can be no time wherin good counſell is ſo ſeaſonable, ſo needfull. Euery threatning findes impreſſion, where the mind is prepared by ſenſible iudgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? Now then, to run away from a neceſſarie and publike good, to auoid a doubtfull and priuate euill, is to run into a worſe euill than we would auoid. He that will thus run from *Niniue* to *Tharſis*, ſhall find a Tempeſt and a Whale in his way. Not that I dare be an Author to any of the priuate viſitation of infected beddes: I dare not, without better warrant. Who euer ſaid wee were

bound to close vp the dying eyes of euery departing Christian? and vpon what euer conditions, to heare their last groanes? If we had a word, I would not debate of the successe. Then, that were cowardlines, which now is wisdome. Is it no seruice, that wee publiquely teach and exhort? that we priuatly prepare men for death, and arme them against it? that our comfortable letters, and messages stir vp their fainting harts? that our loud voices pierce their eares afarre; vnlesse wee feele their pulses, and leane vpon their pillowes, and whisper in their eares? *Daniel* is in the lions denne; Is it nothing, that *Darius* speaks comfort to him thorow the grate, vnlesse he go in to salute him among those fierce companions? A good Minister is the common goods, hee can not

make

make his life peculiar to one, without iniurie to many. In the common cauſe of the Church, he muſt be no niggard of his life; in the priuate cauſe of a neighbours bodily ſickneſſe, he may ſoon be prodigall. A good father may not ſpend his ſubſtance on one child, & leaue the reſt beggers. If any man be reſolute in the contrary, I had rather praiſe his courage, than imitate his practiſe. I confeſſe, I feare; not ſo much death, as want of warrant for death.

To Mr. R. B.

Ep. X. *A Complaint of the iniquitie of the Times, with a prescription of the meanes to redresse it.*

WHILES I accused the Times, you vndertooke their patronage. I commend your charitie, not your cause. It is true: There was neuer any age not complained of; neuer any that was not censured, as worst. What is, we see; what was, we neither inquire, nor care. That which is out of sight and vse, is soon out of minde, and ere long out of memory. Yet the iniquity of others

can

can not excuſe ours. And if you wil be but as iuſt as charitable, you ſhall confeſſe, that both ſome times exceed others in euill, and theſe, all. This earthlie Moone the Church hath her fulles and wanings, and ſometimes her eclypſes; whiles the ſhadow of this ſinfull maſſe hides her beauty from the world. So long as ſhee wadeth in this planetarie world, it ſhould be vaine to expect better: it is enough when ſhe is fixed aboue, to be free from all change. This you yeeld, but nothing can perſwade you; that ſhee is not now in the full of her glory. True: or els ſhe were not ſubiect to this darkening. There was neuer more light of knowledge; neuer more darkneſſe of impietie: and there could not be ſuch darkeneſſe, if there were not ſuch light. Goodneſſe repulſed,

giues

giues height to ſinne: therefore are wee worſe than our predeceſſours, becauſe wee might bee better. By how much our meanes are greater, by ſo much are our defects. Turne ouer all Records, and parallell ſuch helpes, ſuch care, ſuch coſt, ſuch expectation, with ſuch fruit, I yeeld: We ſee but our owne times: There was neuer but one *Noah* (whom the heathens celebrated vnder another name) that with two faces ſaw both before, and behinde him: But loe, that Ancient of daies, to whom all times are preſent, hath told vs, that theſe laſt ſhall be worſt: Our experience iuſtifies him, with all but the wilful. This cenſure (leſt you ſhould condemne my rigour, as vnnaturally partiall) is not confined to our ſeas, but; free and common, hath the ſame bounds with the earth. I

ioy not in this large ſociety. Would God wee were euill alone. How few are thoſe, whoſe carriage doth not ſay, that profeſſion of any conſcience is puſillanimitie ? How few that care ſo much, as to ſhew well? And yet of thoſe few, how many care only to ſeeme ? whoſe words diſagree from their actions, & their hearts from their words ? Where ſhall a man mew vp himſelfe, that he may not be a witneſſe of what he would not ? What can hee ſee, or heare, and not bee either ſad, or guilty ? Oathes ſtriue for number with words; ſcoffes with oaths, vain ſpeeches with both. They are rare hands, that are free either from aſperſions of blood, or ſpots of filthineſſe. Let me be at once(as I vſe) bold and plaine : Wanton exceſſe, exceſſiue pride, cloſe Atheiſme, im-

pudent prophaneneſſe, vnmerciſull c
oppreſſion, ouer-merciſull conni- c
uence, greedy couetouſneſſe, looſe c
prodigalitie, ſimoniacall ſacrilege, c
vnbridled luxurie, beaſtly drunken- c
neſſe, bloody treachery, cunning c
fraud, ſlanderous detraction, enui- c
ous vnderminings, ſecret Idolatrie, c
hypocritical faſhionableneſſe, haue c
ſpred themſelues all ouer the world. c
The Sunne of peace looking vpon
our vncleane heaps, hath bred theſe
monſters, and hath giuen light to
this brood of darkneſſe. Looke a-
bout you, and ſee if three great I-
dols, Honour, Pleaſure, Gain, haue
not ſhared the earth amongſt them,
and left him leaſt, whoſe all is. Your
deniall driues mee to particulars. I
vrge no further. If any aduerſarie
inſult in my confeſſion, tel him, that
I account them the greateſt part of

this euill; neither could thus complain, if they were not. Who knows not, that as the earth is the dregs of the world, so *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to finde Satan in his hell; but to find him in Paradise, is vncouth, and grieuous. Let them alone, that will die, and hate to be cured. For vs: O that remedies were as easy as complaints! That wee could be as soone cleared, as conuinced! That the taking of the medicine were but so difficult as the prescription! And yet nothing hinders vs from health, but our will: Neither Gospell, nor Grace, nor Glory, are shut vp; only our hearts are not open. Let mee turne my stile from you; to the secure, to the peruerse: tho why doe I hope they will heare mee, that are deafe to God? they will regard

words,

words, that care not for iudgements? Let mee tell them yet (it in vaine) they must break, if they bow not: That if mercy may be refused, yet vengeance cannot bee resisted: That God can serue himselfe of them perforce, neither to their thanke, nor ease: That the present plagues doe but threaten worse. Lastly, that if they relent not, Hell was not made for nothing. What should be done then? Except wee would fain smart, each man amend one, and we all liue. How commonly do men complaine, and yet adde to this heape? Redresse stands not in words. Let euery man pull but one brand out of this fire, and the flame will goe out alone. What is a multitude, but an heap of vnities? The more we deduce, the fewer we leaue. O how happy were it then,

if euery man would begin at home, and take his owne heart to task, and at once bee his owne Accuſer, and Iudge; to condemne his priuate errors, yea to mulct them with death! Till then, alas, what auailes it to talke? While euery man cenſures, and no man amends, what is it but buſie trifling? But tho our care muſt begin at our ſelues, it may not end there. Who but a *Cain* is not his brothers keeper? Publike perſons are not ſo much their owne, as others are theirs. Who ſits at the common ſterne, cannot diſtinguiſh betwixt the care of his owne ſafety, and his veſſels: both drown at once, or at once ſalute the hauen. Ye Magiſtrates (for in you ſtand all our lower hopes) whom God hath on purpoſe, in a wiſe ſurrogation, ſet vpõ earth, to correct her diſorders,

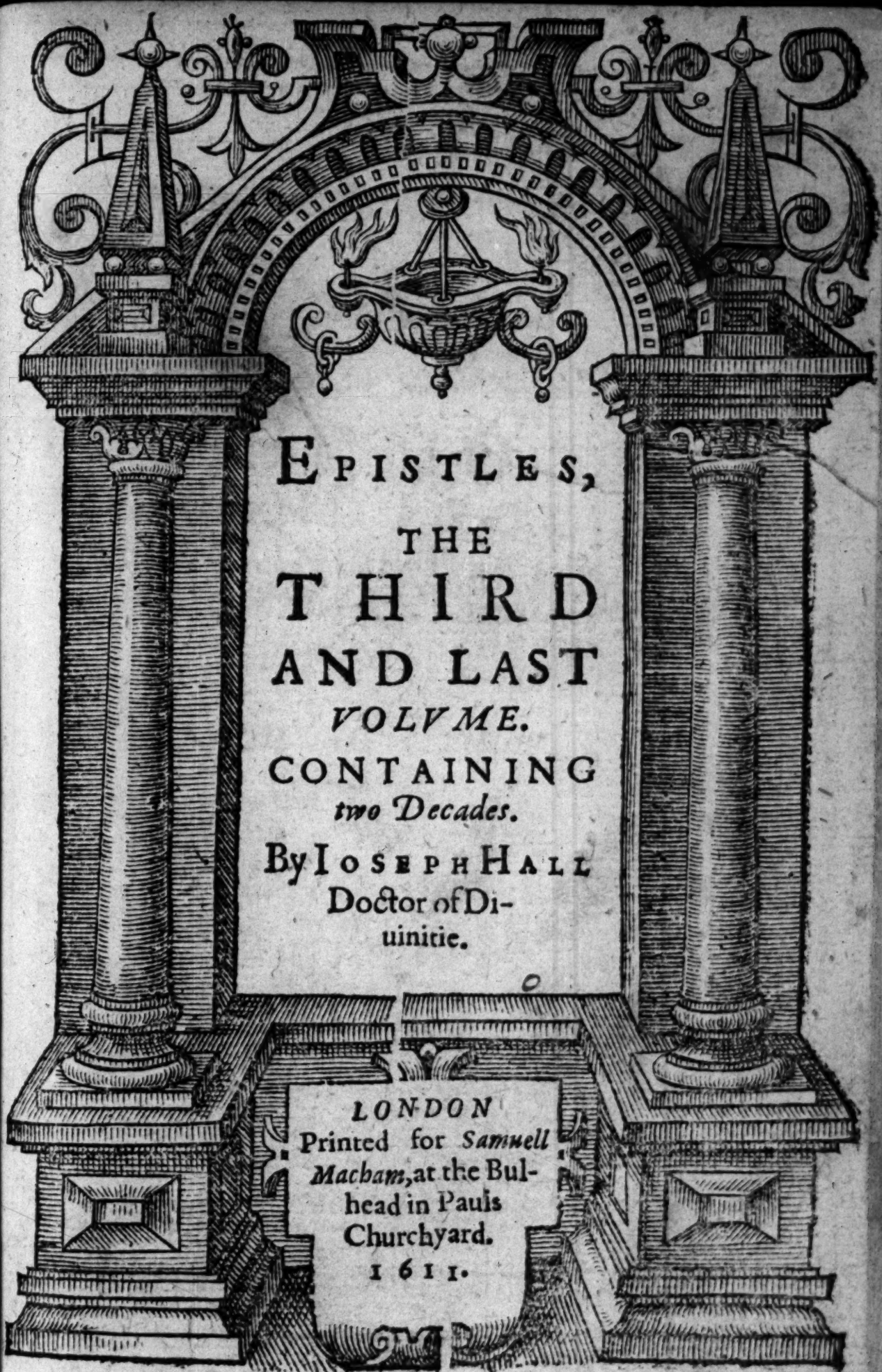
take

take to your ſelues firme forheads, couragious hearts, hands buſie, and not partiall ; to diſcountenance ſhameleſſe wickedneſſe, to reſiſt the violent ſway of euills, to execute holeſome lawes, with ſtrictneſſe, with reſolution. The ſword of the ſpirit meets with ſuch iron hearts, that both it enters not, and is rebated. Loe, it appeales to your arme, to your aide. An earthen edge can beſt pierce this hardned earth: If iniquity die not by your hands, wee periſh. And yee ſons of *Leui* gather to your *Moſes* in the gate of the Campe : conſecrate your hands to God in this holy ſlaughter of vice: Let your voice be both a trumpet to incite, and a two edged ſword to wound and kill. Cry down ſinne in earneſt, and thunder out of that ſacred chaire of *Moſes* ; and let your

liues ſpeake yet louder. Neither may the common Chriſtian ſit ſtill and looke on in ſilence: I am deceiued, if in this cauſe GOD allow any man for priuate. Heere muſt bee all Actors, no Witneſſes. His diſcreete admonitions, ſeaſonable reproofes, and praiers neuer vnſeaſonable, beſides the power of honeſt example, are expected as his due tribute to the common health: What if we cannot turn the ſtream? Yet wee muſt ſwim againſt it: euen without conqueſt, it is glorious to haue reſiſted: In this alone, they are enemies, that doe nothing: Thus, as one that delights more in amendment, than excuſe, I haue both cenſured and directed. The fauour of your ſentence proceedes (I know) from your owne innocent vprightneſſe: So iudge of my ſe-

uere

uere taxation. It ſhall bee happie for vs, if we can at once excuſe and diminiſh; accuſe and redreſſe iniquitie. Let but the indeuor be ours, the ſucceſſe to God.



EPISTLES,

THE

THIRD AND LAST *VOLVME.*

CONTAINING *two Decades.*

By IOSEPH HALL Doctor of Diuinitie.

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1611.

EPISTLES

THE

THIRD

AND LAST

CONTAINING

The Progress

OF

DISCORD.

TO THE MOST HIGH AND EXCELLENT PRINCE, HENRIE, Prince of *Wales*, all happineſſe.

Moſt Gracious Prince,

LET mee not (whiles I deſire to be dutifull) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps

moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are wee deceiued in our owne?) the pleaſure of the varietie ſhall ſtriue with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambitious then of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, then our ioy: Do ſo ſtill, and heauen and earth ſhall agree to bleſſe you, and vs in you. For me, after this my officious boldneſſe, I ſhall betake

my

my ſelfe in ſilence, to ſome greater worke, whercin I may approue my ſeruice to the Church, and to your Highnes, as her ſecond ioy and care. My heart ſhall be alwaies, and vpon al opportunities, my tong and pen, ſhall no leſſe gladly bee deuoted to my gracious Maſter, as one

Who reioyce to be your Highneſſes (though vnworthy, yet) faithfull and obſequious Seruant.

IOS. HALL

THE SVMME OF THE SEVERALL EPISTLES.

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forme

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Epistle. I.

To my Lord Bishop of Bath and Wels.

Ep. I. *Discoursing of the causes and means of the increase of Popery.*

BY what meanes the Romish religion hath in these latter times preuailed so much ouer the world, (Right Reuerend and honourable) is a consideration

on both weighty, and vse-full: for hence may we frame our selues either to preuent, or imitate them: To imitate them in what wee may; or preuent them in what they should not. I meddle not with the meanes of their first risings: the munificence of Christian Princes, the honest deuotions of wel-meaning Contributers, the diuision of the Christian world, the busie indeauours of forward Princes, for the recouery of the holy land, with neglect of their owne, the ambitious insinuations of that sea, the fame and large dominiō of those seuen hils; the compacted indulgence, and conniuence of some treacherous, of other timorous rulers; the shameles flattery of parasites, the rude ignorance of Times; or if

there

there be any other of this kinde; My thoughts and wordes shall be spent vpon the present, and latest age. All the world knowes, how that pretended chayre of *Peter* tottered, and cracked, some three-score yeares agoe, threatning a speedy ruine to her fearefull vsurper: How is it that still it stands, and seemes now to boast of some sedgednesse? Certainely, if hell had not contriued a new support, the Angell had long since saide, It is fallen, it is fallen; and the Merchants, Alas, Alas, the great Citie. The brood of that lame *Loyola* shall haue this miserable honour, without our enuie; that if they had not beene, Rome had not beene. By what meanes, it rests now to enquire:

It is not so much their zeale

for falſhood; which yet wee acknowledge, and admire not. If Satan were not more buſie then they, we had loſt nothing. Their deſperate attempts, bold intruſions, importunate ſolicitations haue not returned empty; yet their policy hath done more then their force. That Popiſh world was then foule, and debauched, as in doctrine, ſo in life; and now beganne to be aſhamed of it ſelfe; when theſe holy Fathers, as ſome Saints drop't out of heauen, ſuddenly profeſſed an vnuſuall ſtrictneſſe, ſad piety, reſolued mortification; and ſo drew the eyes, and hearts of men after them, that poore ſoules beganne to thinke it could not be other then diuine, which they taught; other then holy, which they touched. The very

very times (not ſeldome) giue as great aduantage, as our owne beſt ſtrength: and the vices of others giue glory to thoſe which eyther are, or appeare vertuous. They ſaw how ready the world was to bite at the baite; and now followed their ſucceſſe, with new helps. Plenty of pretended miracles muſt bleſſe, on all ſides, the indeauours of this new Sect; and calls for both approbation, and wonder. Thoſe things by the report of their owne pennes (other witneſſes I ſee none) haue beene done by the ten Patriarcks of the Ieſuitiſh Religion, both aliue and dead, which can hardly bee matched of him, whoſe name they haue vſurped. And now the vulgar can ſay, If theſe men were not of God, they could doe nothing:

How can a man that is a ſinner do ſuch miracles? not diſtruſting either the fame, or the worke, but applauding the Authors, for what was ſaid to bee done. But now leſt the enuie of the fact ſhould ſurpaſſe the wonder, they haue learned to caſt this glory vpon their woodden Ladies, & to communicate the gaine vnto the whole Religion: Two blocks at *Hale* and *Scherpen-heuuell*, haue ſaide and done more for Popery, then all Fryers, euer ſince *Francis* wore his breeches on his head. But becauſe that praiſe is ſweete, which ariſes from the diſgrace of a riuall, therefore this holy ſociety hath beſides, euer wont to honor it ſelfe by the brokage of ſhameles vntruthes againſt the aduerſe part; not caring how probable any report

port is, but how odious. A iuſt volume would not containe thoſe willing lies, wherewith they haue purpoſely loded religion, and vs; that the multitude might firſt hate vs, and then enquire: and theſe courſes are helde not tollerable, but meritorious. So the ende may be attayned, all meanes are iuſt; all wayes ſtraight. VVhom we may, we ſatisfie: but woūnds once giuen, are hardly healed with out ſome ſcarres: and commonly accuſations are vocall, Apologies dumbe. How eaſie is it to make any cauſe good, if we may take liberty of tongue, and conſcience? Yet leſt ſome glimpſe of our truth and innocence ſhould perhaps lighten the eyes of ſome more inquiſitiue Reader, they haue by ſtrict prohibitions, whe-

ther of bookes, or conference, restrained all possibility of true informations; Yea their owne writings, wherein our opinions are reported with confutation, are not alowed to the common view, lest if it should appeare what we hold, our meere opinion should preuaile more then their subtilest answere. But aboue all, the restraint of Gods booke hath gained them most; If that might be in the hands of men, their religion could not be in their hearts; now, the concealement of Scriptures breeds ignorance, and ignorance superstition. But because forbiddance doth but whet desire, and worke a conceite of some secret excellence in things denyed; therfore haue they deuised to affright this dangerous curiosity, with that

that cruell, butcherly, helliſh Inquiſition; Wherein yet there is not leſſe craft then violence. For ſince they haue perceiued the blood of Martyrs to bee but the ſeed of the Church, and that theſe perfumes are more diſperſed with beating; they haue now learned to murder without noyſe, and to bring forth (if, at leaſt, they liſt ſometimes to make the people priuie to ſome examples of terror) not men but carcaſſes. Behold, the conſtant confeſsions of the dying Saints haue made them weary of publique executions: None but bare walls ſhalll now teſtifie the courage and faith of our happy Martyrs. A diſguiſed corps is onely brought forth to the multitude either for laughter, or feare. Yet becauſe the very dead ſpeake for truth

truth in a loude ſilence; theſe ſpectacles are rare; and the graues of heretickes are become as cloſe as their death.

Yet leſt (ſince neither liuing mouthes, nor faithfull pens may be ſuffered to inſinuate any truth) thoſe ſpeeches ſhould perhaps be receiued from the Ancients, which in vs were hereticall; the monuments of vnpartial antiquity muſt be depraued, all witneſſes that might ſpeake againſt them muſt be corrupted, with a fraudulent violence; and ſome of them purged to the death. So whiles ours are debarred, and the Ancients altered, poſteritie ſhal acknowledge no aduerſarie.

What ſhould I ſpeake of thoſe plauſible deuices, which they haue inuented to make ſuperſtitious,

and

and fooliſh Proſelytes? Their proud vaunts of antiquity, vniuerſality, ſucceſsion, and the name of their fore-fathers, doe not only perſwade, but amaze, and beſot an ignorant heart. The glorious ſhews of their proceſsions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and maner of their Seruices, the triumphes of their great Feſtiuals, are enough to bewitch any childiſh, ſimple, or vaine beholders. VVho knowes not that nature is moſt led by ſenſe? Sure, children and fooles (ſuch are all meere naturall men) cannot be of any other religion.

Beſides all theſe, their perſonall vndertakings, what for cunning, what for boldnes, could promiſe nothing but ſucceſſe. They can tranſ-

transforme themſelues into all ſhapes; and in theſe falſe formes thruſt themſelues into al Courts, and companies; not oftner changing their habit, then their name. They can take the beſt opportunities to worke vpon thoſe which are either moſt vnable to reſiſt, or moſt like to beſtead them. That I may not ſpeake of the wrongs of vnſeaſonable trauell: wherein many vnſettled heads haue met dangers, and ſolicited errors: who like fond and idle Dinahs, going abroad to gaze, haue beene rauiſhed ere they returne. Neuer any bird was ſo laide for, by the nets and cals of the fowler, as the great heire of ſome noble family, or ſome fiery wit, is by theſe impoſtors. They know that greatneſſe is both lawleſſe, and commaunding;

ding; if not by precept, yet by example: their very silence is persuasory, and imperious. But alas for that other sexe: Still the diuel begins with *Eue*; still his assault is strongest, where is weakest resistance. *Simon Magus* had his *Helena*, *Nicholas* the Deacon had his *choros fœmineos* (as *Hierome* cals them:) *Marcion* had his *Factoresse* at Rome; *Appelles* his *Philumena*, *Montanus* his *Prisca* and *Maximilla*; *Arrius* his *Constantines-sister*, *Donatus* his *Lucilla*, *Elpidius* his *Agape*, *Priscillianus* his *Galla*: and our Iesuites haue their painted Ladies (not dead, but liuing) both for obiects and instruments. VVhen they saw they could not blow vp religion with French powder into heauen, they now try by this Moabitish plot to sinke it downe

to

to hell. Thoſe ſilly women, which are laden with ſinnes, and diuers luſts, muſt now bee the ſtales of their ſpiritual fornications: But for that theſe enterpriſes want not danger; that both parts may ſecurely ſucceede, beholde publike liberty of diſpenſations, whether for diſſembled religion, or not vnprofitable filthineſſe. Theſe meanes are (like the Authors) diſhoneſt, and godleſſe. Adde (if you pleaſe) hereto, thoſe which pretend more innocent policy: their common dependances vpon one commaunder, their intelligences giuen, their charges receiued, their rewards and honors (perhaps of the Calender, perhaps of a red hat) duely conferred. Neither may the leaſt helpebe aſcribed to the conference of ſtudies;

dies; (the conioyned labours of whole Societies directed to one end, and ſhrouded vnder the title of one Author:) to large maintenances, raiſed from the deathbeds of ſome guilty benefactors: from whence flow both infinite numbers, and incomparable helpes of Students. Vnder which head, for the time paſt, not a fewe are mooued by the remembrance of the bounteous hoſpitality of the religious; who hauing ingroſſed the world to themſelues, ſeemed liberal in giuing ſomething; like vnto ſome vaineglorious theeues, which hauing robbed wealthy Merchants, beſtow ſome pence vpon beggars. Further, the ſmothering, if not compoſing of their frequent ſtrifes, and confining of brawles within their owne

owne threſholds; with the nice menaging of their knowne oppoſitions, hath wonne many ignorant friends. Laſtly, the excellent correſpondence of their doctrines vnto nature, hath been their beſt ſolicitor. Wee haue examined particulars in a former Epiſtle: wherein we haue made it euident, that Popery affects nothing but to make nature either proud, or wanton: it offers difficulties, but carnall; and ſuch as the greateſt louer of himſelfe would eaſily imbrace for an aduantage. That we may therefore ſumme vp all; I neede not accuſe our carelelneſſe, indifferency, idleneſſe, looſe carriage; in all which, would God we had not aided them, and wronged our ſelues; Nor yet their zeale and forwardneſſe; worſe

meanes

meanes are guily of their gaine. In ſhort, the faire outſide which they ſet vpon Religion, which ſure is the beſt they haue, if not all; their pretended miracles, wilfull vntruths, ſtrait prohibitiõs, bloody & ſecret inquiſitiõs, deprauations of Ancient witneſſes, expurgation of their owne; gay and gairiſh ſights, glorious titles, crafty changes of names, ſhapes, habits, conditions; inſinuations to the great, oppugnation of the weaker ſexe; falſhood of anſwers, and oathes, diſpenſatons for ſinnes, vniting of forces, concealing of differences, largeneſſe of contributions, multitude of actors, and meanes, accordances to mens naturall diſpoſitions: Where wee on the contrary care not to ſeeme but to bee, diſclaime miracles,

dare not ſaue the life of religion with a lie; giue free ſcope to all pennes, to all tongues, to all eyes: ſhed no blood for religion: ſuffer al writers to ſpeake like themſelues; ſhew nothing but poore ſimplicity in our deuotions, goe euer, and looke as wee are; teach the truth right-downe in an honeſt plaineneſſe, take no vantage of imbecillity: ſweare true, though we die; giue no hope of indulgence for euill; ſtudie each retyred to himſelfe, & the muſes; publiſh our quarrels and aggrauate them; anger nature, and conquer it. Such gaine ſhall be grauell in their throates: ſuch loſſes to vs (in our not daring to ſinne) ſhall bee happy and victorious; in all other regards are both blameworthy, and recouerable. What dulneſſe is

this

this? Haue we ſuch a King, as in theſe liſts of Controuerſie, may dare to grapple with that great infallible Vicar, for his triple crown: Such Biſhops as may iuſtly challenge the whole Conſiſtory of Rome; ſo many learned Doctors, and Diuines, as no nation vnder heauen, more; ſo flouriſhing Vniuerſities as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch encouragements; and now when we want nothing elſe, ſhal we be wanting to our ſelues? Yea aboue all theſe, the God of heauen fauours vs; and doe wee languiſh? The cauſe is his, and in ſpight of the gates of hell ſhall ſucceede, though wee were not: our neglect may ſlacken the pace of truth, cannot ſtay the paſſage. VVhy are we not as buſie, as ſut-

tle, more resolute? Such spirits, and such hands as yours (reuerend Lord) must put life into the cold brests of this frozen generation, and raise them vp to such thoughts and indeuors, as may make the emulation of our aduersaries equall to their enmitie.

To my Lord Bishop of Worceſter.

EP. II. *Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformity thereto in all things.*

I Feare not to ſay thoſe men are but ſuperſtitiouſly curious, (Right Reuerend, and honorable) which would call backe all circumſtances, to their firſt patternes. The Spouſe of Chriſt hath been euer cloathed with her owne rites: And as apparrell, ſo Religi-

on hath her fashions, variable according to ages, and places: To reduce vs to the same obseruations which were in Apostolicall vse, were no better then to tye vs to the sandals of the Disciples, or the seamlesse coate of our Sauiour. In these cases, they did, what we need not: and we may, what they did not; God meant vs no bondage in their example: their Canons binde vs whether for maners, or doctrine, not their Ceremonies. Neither Christ, nor his Apostles did all things for imitation: I speake not of miraculous Acts. We neede not be silent before a Iudge, as Christ was; wee need not take a towel, and gird our selues, and wash our seruants feet, as Christ did; we need not make tents for our liuing as *Paul*, nor go ar-

armed as *Peter*; nor cary about our wiues, as he, and the other Apostles. I acknowledge the ground not onely of separation, but Anabaptisme; and wonder that these conceits doe not answere themselues. who can choose but see a manifest difference betwixt those lawes, which Christ and his great Ambassadors made for eternall vse, and those rituall matters, which were confined to place, and time? Euery Nation, euery person sinnes that obserues not those; These for the most part, are not kept of the most; and are as well left without sinne by vs, as vsed without prescription or necessity by the Authors. Some of them we cannot doe; others wee neede not: which of vs can cast out diuels by command? Who

can cure the ſicke by ointment, and impoſition of hands? The Diſciples did it. All thoſe Acts which proceeded from ſupernaturall priuiledge, ceaſed with their cauſe: who now dare vndertake to continue them? Vnleſſe perhaps ſome bold Papiſts, who haue brought in groſſe magicke in ſtead of miraculous authoritie; and daube very carcaſſes in ſtead of healing diſeaſes. There be more yet, which we neede not doe: VVhat neede wee to chooſe Miniſters by Lot? VVhat neede we to diſclaime all peculiarity in goods? VVhat need wee to Chriſten in riuers; or to meete vpon their bankes? VVhat need wee to receiue Gods Supper after our owne? VVhat to leane in each others boſome while we receiue it?

it ? what to abhorre leauen in that holy Bread? what to celebrate loue feasts vpon the receipt? what to abstaine from all strangled and bloud? what to depend vpon a maintenance arbitrary, and vncertaine? what to spend our daies in a perpetuall pererration, as not onely the Apostles but the Prophets and Euangelists some ages after Christ? whosoeuer would impose all these on vs, he should surely make vs, not the Sonnes, but the slaues of the Apostles. Gods Church neuer helde her selfe in such seruile termes; yea Christ himselfe gaue at first some precepts of this nature, which he reuersed ere long: when hee sent the Disciples to preach, hee charges, take not gold, nor siluer, nor money in your girdles; afterwards

Iudas

Iudas carried the bag. He charges, not to take ſo much as a ſtaffe; yet after behold two ſwords: ſhould the Diſciples haue held their maſter to his owne rule? Is it neceſſary that what he once commaunded, ſhould be obſerued alwayes? The very next age to theſe Chriſtian Patriarcks, neither would nor durſt haue ſo much varied her rites, or augmented them; if it had found it ſelfe tyed either to number, or kind: As yet it was pure, chaſt, and (which was the ground of all) perſecuted. The Church of Rome diſtributed the ſacramentall Bread: the Church of Alexandria permitted the people to take it: the Churches of Affricke and Rome, mixed their holy wine with water; other colder regions dranke it pure. Some kneeled in their

their prayers, others fell proſtrate; and ſome lifted vp eies, hands, feet towards heauen: ſome kept their Eaſter according to the Iewiſh vſe the foureteenth of March; the French (as *Nicephorus*) the eight of the Calends of Aprill, in a ſet ſolemnity: the Church of Rome the Sunday after the fourteenth Moone; which yet (as *Socrates* truly writes) was neuer reſtrained by any Goſpell, by any Apoſtle. That Romiſh Victor ouercame the other world in this point, with too much rigour; whoſe cenſure therfore of the Aſian Churches was iuſtly cenſured, by *Irenæus*. VVhat ſhould I ſpeake of their difference of faſts? there can ſcarce bee more variety in daies, or meates. It hath euer beene thus ſeene, according to our *Anſelmes* rule, that the multitude

titude of different ceremonies in all Churches, hath iuſtly commended their vnitie in faith. The French Diuines preach couered (vpon the ſame rule which required the Corinthians to be vncouerd) we bare: The Dutch ſit at the Sacrament, we kneele; Geneua vſeth wafers, wee leauened bread; they common veſtures in Diuine ſeruice, wepeculiar: each is free: no one doth either blame, or ouer rule others. I cannot but commend thoſe very Nouatian Biſhops (though it is a wonder any precedent of peace ſhould fall from ſchiſmaticks) who meeting in Councel together, enacted that Canon of indifferency, when the Church was diſtracted with the differences of her Paſchall ſolemnities; concluding how inſufficient

ent, this cauſe was to diſquiet the Church of Chriſt. Their owne iſſue (our Separatiſts) will needes be vnlike them in good; and ſtriue to a further diſtance from peace: whiles in a conceit not leſſe idle, thē ſcrupulous, they preſſe vs to an vniforme cōformity in our faſhions to the Apoſtles. Their owne practiſe condemnes them: They call for ſome, and yet keepe not all: yet the ſame reaſon enforces all, that pleads for ſome: and that which warrants the forbearance of ſome, holds for all. Thoſe tooles which ſerue for the foundation, are not of vſe for the roof. Yea the great maſter builder choſe thoſe workmen for the firſt ſtones which he meant not to imploy in the walls. Doe wee not ſee all Chriſts firſt agents extraordinary

Apo-

Apoſtles, Euangeliſts, Prophets, Propheteſſes? See wee not fiery and clouen tongues deſcending? What Church euer ſince boaſted of ſuch founders, of ſuch meanes? Why wol d God begin with thoſe which he meant not to continue, but to ſhew vs we may not alwayes looke for one face of things? The nurſe feeds and tends her child at firſt; afterward hee is vndertaken by the diſcipline of a Tutor; muſt he be alwaies vnder the ſpoone, and ferule, because hee began ſo? If he haue good breeding, it matters not by whoſe hands. VVho can deny, that we haue the ſubſtance of all thoſe royall Lawes, which Chriſt and his Apoſtles left to his Church? what do we now thus importunately catching at ſhadows? If

there

there had beene a neceſsity of hauing what we want, or wanting what we haue, let vs not ſo farre wrong the wiſedome and perfection of the law-giuer, as to thinke he would not haue enioined that, and forbidden this. His ſilence in both argues his indifferency, and cals for ours; which while it is not peaceably intertayned, there is clamour without profite, malice without cauſe, and ſtrife without ende.



To my Lady Mary Denny.

Ep. III. *Contayning the description of a Christian, and his differences from the worldling.*

MADAM.

IT is true that worldly eyes can see no difference, betwixt a Christian, & another man; the out-side of both is made of one clay, and cast in one mould; both are inspired with one common breath: Outward euents distinguish them not; those, God ne-

neuer made for euidences of loue, or hatred. So the ſeſes can perceiue no difference, betwixt the reaſonable ſoule, & that which informes the beaſt: yet the ſoul knows there is much more, then betwixt their bodies. The ſame holds in this: Faith ſees more inward diffrence, then the eye ſees outward reſemblance. This point is not more high, then material: which that it may appeare, let me ſhew, what it is to be a Chriſtian: You that haue felt it, can ſecõd me with your experience; and ſupply the defects of my diſcourſe. He is the liuing temple of the liuing God, where the deity is both reſident & worſhipped. The higheſt thing in a man is his owne ſpirit; but in a Chriſtian the ſpirit of God, which is the God of ſpirits. No grace is wanting in him;

and

& thoſe which there are, want not ſtirring vp. Both his hart & his hands are cleane: All his outward purity flowes from within; neither doth he frame his ſoul to counterfait good actiõs, but out of his holy diſpoſitiõ, commands and produces them, in the ſight of God. Let vs begin with his beginning, and fetch the Chriſtian out of his nature, as another *Abraham* from his Chaldea: whiles the wordling liues and dies, in nature, out of God. The true conuert therfore after his wilde and ſecure courſes puts himſelfe (through the motions of gods ſpirit) to ſchoole vnto the lawe; there he learnes what he ſhould haue done, what hee could not do, what he hath done, what he hath deſerued. Theſe leſſons, coſt him many a ſtripe, and

many a teare, and not more griefe then terror: For this ſharpe maſter makes him feele what ſinne is, and what hell is: and in regard of both, what himſelfe is. When he hath well ſmarted vnder the whip of this ſeuere vſher, and is made vile enough in himſelfe, then is he led vp into the higher ſchoole of Chriſt, & there taught the comfortable leſſons of grace; there he learnes, what belongs to a Sauiour, what one hee is, what he hath done, and for whom, how he became ours, we his; & now finding himſelfe in a true ſtate of danger, of humilitie, of neede, of deſire, of fitnes for Chriſt, he brings home to himſelf al that he learns, and what he knowes he applies. His former Tutor he feared, this hee loueth; that ſhewed him his wounds,

wounds, yea made them: this binds and heales them: that killed him, this shewes him life, and leades him to it. Now at once he hates himselfe, defies Satan, trusts to Christ, makes account both of pardon and glory. This is his most precious Faith, whereby he appropriates, yea, ingrosses Christ Iesus to himselfe: whence hee is iustified from his sinnes, purified from his corruptions, established in his resolutiõs, comforted in his doubts, defended against temptations, ouercomes all his enemies. Which vertue, as it is most imploied, and most opposed, so carries the most care from the Christian hart, that it be sound, liuely growing: Sound, not rotten, not hollow not presumptuous: sound in the Act, not a superficiall conceit, but

a true, deepe, and ſenſible apprehenſion; an apprehenſion, not of the braine, but of the heart, and of the heart not approuing, or aſſenting, but truſting, and repoſing Sound in the obiect, none but Chriſt: he knows, that no friendſhip in heauen can do him good, without this; The Angells cannot: God will not: Ye beleeue in the Father, beleeue alſo in me.

Liuely; for it cannot giue life, vnleſſe it haue life; the faith that is not fruitfull is dead: the fruits of faith are good workes: whether inward, within the roofe of the heart, as loue, awe, ſorrow, piety, zeale, ioy, and the reſt; or outward towards God, or our bretheren: obedience and ſeruice to the one: to the other reliefe and beneficence: Theſe he beares in his time;

good workes of two kinds, inward & outward

ſome-

ſometimes all, but alwayes ſome.

Growing: true faith cannot ſtand ſtill, but as it is fruitfull in workes, ſo it increaſeth in degrees; from a little ſeede it proues a large plant, reaching from earth to heauen, and from one heauen to another: euery ſhowre and euery Sun addes ſomething to it. Neither is this grace euer ſolitary, but alwaies attended royallie: For hee that beleeues what a Sauiour hee hath, cannot but loue him: & he that loues him cannot but hate whatſoeuer may diſpleaſe him: cannot but reioice in him, & hope to inioy him, and deſire to enioy his hope, and contemne all thoſe vanities which he once deſired and enioyed. His minde now ſcorneth to grouell vpon earth, but ſoareth vp to the things aboue, where Chriſt

sits at the right hand of God: and after it hath seene what is done in heauen, looks strangely vpon al worldly things. He dare trust his faith aboue his reason, and sense: and hath learned to weane his appetite from crauing much: Hee stands in awe of his owne conscience, and dare no more offend it, then not displease himselfe. Hee feares not his enemies, yet neglects them not; equally auoiding security, and timorousnesse: Hee sees him that is inuisible; and walks with him awfully, familiarly. He knowes what he is borne to, and therefore digests the miseries of his wardship, with patience: hee findes more comfort in his afflictions, then any worldling in pleasures. And as hee hath these graces to comfort him

him within, ſo hath hee the Angels to attend him without; ſpirits better then his owne, more powerfull, more glorious; Theſe beare him in their armes, wake by his bed, keepe his ſoule while hee hath it, and receiue it when it leaues him. Theſe are ſome preſent differences, the greateſt are future, which could not bee ſo great, if themſelues were not witneſſes; no leſſe then betwixt heauen and hell, torment and glory, an incorruptible crowne, and fire vnquẽchable. Whether Infidels beleeue theſe things or no, we know them: ſo ſhall they, but too late. What remaynes but that wee applaud our ſelues in this happines; & walke on clearly in this heauenly profeſsiõ? acknowledging that God could not do more for vs; & that

that we cãnot do enough for him. Let others boaſt (as your Ladiſhip might with others) of ancient and noble houſes, large Patrimonies, or dowries, honourable commaunds; others of famous names, high and enuied honors, or the fauors of the greateſt; others of valor or beauty, or ſome perhaps of eminent learning and wit; it ſhall bee our pride that we are Chriſtians.

To

To my Lady Honoria Hay.

EP. IIII. *Discoursing of the necessity of Baptisme; and the estate of those which necessarily want it.*

MADAME.

METhinks children are like teeth, troublesome both in the breeding, and loosing, & oftentimes painful while they stand: yet such, as we neither would, nor can well be without. I goe not about to comfort you thus late, for your losse, I rather congratulate your wise moderation, & Christian care of these first spi-

ſpirituall priuiledges; deſiring only to ſatisfie you in what you hard as a witneſſe; not in what you needed as a mother. Children are the bleſsings of Parents, and baptiſme is the bleſsing of children, and parents: Wherein, there is not only vſe, but neceſsity; Neceſsity, not in reſpect ſo much of the end, as of the precept: God hath enioyned it, to the comfort of parents, and behoofe of children: which therefore, as it may not be ſuperſtitiouſly haſtened, ſo not negligently differred. That the contempt of baptiſme damneth, is paſt all doubt; but that the conſtrained abſence thereof, ſhould ſend infants to hel, is a cruell raſhneſſe. It is not their ſinne to die early: death is a puniſhment, not an offence; an effect of ſinne, not

a cauſe of torment; they want nothing but time; which they could not cõmand. Becauſe they could not liue a while longer, that therfore they ſhou'd die euerlaſtingly, is the hard ſentence of a bloody religion. I am onely ſorry, that ſo harſh an opinion ſhould bee graced with the name of a father, ſo reuerend, ſo diuine: whoſe ſentence yet, let no man pleade by halues. He who helde it vnpoſsible for a child to be ſaued vnleſſe the baptiſmall water were powred on his face, held it alſo as vnpoſsible, for the ſame infant, vnleſſe the ſacramẽtal bread were receiued into his mouth. There is the ſame ground for both, the ſame error in both, a weaknes fit for forgetfulnes; ſee yet how ignorãt, or il meaning poſterity, could ſingle out one half of the opi-

opinion for truth: and condemne the other of falſhood. In ſpight of whom, one part ſhall eaſily conuince the other; yea without al force, ſince both cannot ſtand, both will fall together, for company. The ſame mouth, which ſaid, vnleſſe ye be borne againe of water, and the holy Ghoſt, ſaid alſo, Except yee eate the fleſh of the Sonne of man, and drinke his blood: An equall neceſſity of both. And leſt any one ſhould plead different interpretations, the ſame Saint *Auſtin* auerres this later opinion alſo, concerning the neceſſary communicating of children, to haue beene once the common iudgement of the Church of Rome: A ſentence ſo diſpleaſing, that you ſhall finde the memory of it noted with a blacke

Index Expurg.

blacke coale, & wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this desperate sequele, what strange, and yet wilful cruelty had it bene in them, to deferre baptisme a whole yearelong: till Easter, or that Sunday, which hath his name (I thinke) from the white robes of the baptised?

Yea what an aduenture was it in some, to adiourne it till their age (with *Constantine*) if being vnsure of their life, they had beene sure the preuention of death wold haue inferred damnation? Looke vnto that legall Sacrament of circumcision, which (contrary to the fancies of our Anabaptists) directly answeres this Euangelicall. Before the eight day they could not bee circumcised: before

fore the eight day they might die. If dying the seuenth day, they were necessarily condemned: eyther the want of a day is a sinne, or God sometimes condemneth not for sin: Neither of them possible, neither according with the iustice of the Law-giuer. Or if from this parallell, you please to looke either to reason or example, the case is cleare. Reason; No man that hath faith, can bee condemned; for Christ dwels in our harts by faith: and he in whom Christ dwels cannot bee a reprobate. Now it is possible a man may haue a sauing faith, before baptisme: *Abraham* first beleeued to iustification: then after receiued the signe of circumcision, as a seale of the righteousnes of that faith, which he had when he was vncircumcised

cumciſed: Therefore ſome dying before their baptiſme, may, yea muſt be ſaued. Neither was *Abrahams* caſe ſingular; he was the Father of all them alſo, which beleeue, not being circumciſed: theſe, as they are his Sons in faith, ſo in righteouſneſſe, ſo in ſaluation: vncircumciſion cannot hinder, where faith admitteth; Theſe following his ſteps of beleefe: before the ſacrament, ſhal doubtleſſe reſt in his boſome, without the ſacrament; without it, as fatally ablet, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the fleſh (ſaith Saint *Peter*) but the ſtipulation of a good conſcience; for who takes Baptiſme without a ful faith (ſaith *Hierome*) takes the water, takes not the ſpi-

rit; VVhence is this so great vertue of the water, that it should touch the body, and cleanse the heart (saith *Austen*) vnlesse by the power of the word, not spoken, but beleeued? Thou seest water (saith *Ambrose*:) euery water heales not, that water onely heals which hath the grace of God annexed; And if there bee any grace in the water (saith *Basill*) it is not of the nature of the water, but of the presence of the spirit. Baptisme is indeed, as S. *Ambrose* stiles it, the paune and image of our resurrection, yea (as *Basil*) the power of God to resurrectiõ: but (as *Ignatius* expoundes this phrase aright) beleeuing in his death, we are by baptisme made partakers of his resurrection. Baptisme therefore without faith cannot saue a man,

and

and by faith doth saue him; and faith without baptisme (where it cannot be had; not where it may be had, and is contemned) may saue him: That Spirit which workes by meanes, will not bee tyed to meanes.

Examples. Cast your eyes vpon that good theefe: good in his death, though in his life abhominable: hee was neuer washed in Iordan, yet is receiued into Paradise; his soule was foule with rapines, and iniustice, yea bloody with murders: and yet being scoured onely with the blood of his Sauiour, not with water of baptisme; it is presented glorious to God. I say nothing of the soules of Traian, and *Falconella*, meere heathens, liuing and dying without Christ, without baptisme:

which yet their honeſt Legend reports deliuered from hell, tranſported to heauen, not ſo much as ſcorched in Purgatorie: The one by the prayers of *Gregory*, the other of *Tecla*. VVhat partiality is this to deny that to the children of Chriſtians, which they grant to knowne infidels? The promiſe is made to vs, and our ſeed; not to thoſe that are without the pale of the Church. Thoſe Innocents which were maſſacred for Chriſt, are by them canonized for Saints, and make one day in their Calendar (each yeare) both holy, and diſmall; whereof yet ſcarce any liued to know water, none to know baptiſme. Yea, all Martyrs are here priuiledged; who are Chriſtened in their owne blood, inſtead of water: but where hath

God

God saide, All that die without baptisme, shall die for euer, except Martyrs? why not, except beleeuers? It is faith that giues life to Martyrs; which if they should want, their first death could not auoyde the second. *Ambrose* doubted not to say his *Valentinian* was baptised, because hee desired it; not because he had it: he knew the minde of God, who accounts vs to haue what we vnfaynedly wish.

Children cannot liue to desire baptisme, if their parents desire it for them, why may not the desire of others be theirs, as well as (according to *Austins* opinion) the faith of others beleeuing, and the mouth of others confessing? In these cases therefore of any soules but our owne, it is safe to suspend,

and dangerous to passe iudgement. Secret things to God: Hee that made all soules, knowes what to doe with them, neither will make vs of counsaile: But if we define either way, the errors of charity are inoffensiue. wee must honour good meanes and vse them, and in their necessarie want depend vpon him, who can worke, beyond, without, against meanes.

Thus haue I endeauoured your Ladiships satisfaction in what you heard, not without some scruple. If any man shall blame my choice in troubling you with a thorny, and scholasticall discourse, let him know that I haue learned this fashion of S^t. *Hierome* the Oracle of Antiquitie, who was wont to entertaine his *Paula*,

and

Eustochium, *Marcella*, *Principia*, *Hedibia*, and other deuout Ladies, with learned canuases of the deep pointes of Diuinity. This is not so perplexed, that it need to offend: nor so vnnecessary, that it may bee vnknowne.

To Sir Richard Lea, since deceassed.

Ep. V. *Discoursing of the comfortable remedies of all afflictions.*

WIse men seeke remedies before their disease; sensible patients, when they beginne to complaine: fooles, too late. Afflictions are the common maladies of Christians: These you feele, and vpon the first grones seeke for ease. VVherefore serues the tongue of the learned, but to speake wordes in season? I am a scholer of those that

that can comfort you: If you ſhall with mee, take out my leſ-ſons, neither of vs ſhall repent it. You ſmart and complaine, take heed leaſt too much: There is no affliction not grieuous: the bone that was diſioynted, cannot bee ſet right without paine. No po-tion can cure vs, if it worke not: it workes not, except it make vs ſicke: wee are contented with that ſickeneſſe, which is the way to health. There is a vexation without hurt: ſuch is this: We are afflicted, not ouer-preſſed; needy, not deſperate; perſecuted not for-ſaken, caſt downe but periſh not. How ſhould we, when all the e-uil in a Citie comes from the pro-uidence of a good God; which can neither be impotent, nor vn-mercifull? It is the Lord, let him

do

doe what he will. VVoe were vs if euils could come by chance, or were let loose to alight where they list: now they are ouerruled; wee are safe. The deſtinie of our ſorrowes is written in heaueh by a wiſe and eternall decree. Behold he that hath ordained, moderates them. A faithfull God, that giues an iſſue with the tentation. An iſſue, both of their end, and their ſucceſſe. He chides not alwayes, much leſſe ſtriketh; Our light afflictions are but for a moment, not ſo long, in reſpect of our vacancy, and reſt. If we weepe ſometimes, our teares are precious; As they ſhall neuer be dry in his bottle, ſo they ſhall ſoone be dry vpon our cheekes. Hee that wrings them from vs, ſhal wipe them off: how ſweetly doth he interchange

our

our ſorrows, and ioyes, that wee may neither be vaine, nor miſerable? It is true; to be ſtrooke, once in anger, is fearefull: his diſpleaſure is more then his blow: In both, our God is a conſuming fire. Feare not, theſe ſtripes are the tokens of his loue: hee is no Son, that is not beaten; yea till he ſmart, and cry; if not till he bleed: no parent corrects anothers child, and he is no good parent, that corrects not his owne. Oh rod worthy to be kiſſed, that aſſures vs of his loue, of our adoption! VVhat ſpeake I of no hurt? ſhort prayſes doe but diſcommend; I ſay more, theſe euills are good; looke to their effects. What is good, if not patience? affliction is the mother of it; tribulation bringeth forth patience. VVhat

can

can earth or heauen yeeld better then the assurance of Gods spirit? Afflictions argue, yea seale this to vs. Wherein stands perfect happinesse, if not in our neare resemblance of Christ? VVhy was man created happy, but because in Gods image? The glory of Paradise, the beauty of his body, the duty of the creatures, could not giue him felicity without the likenesse to his creator. Behold, what we lost in our height, we recouer in our misery; a conformity to the Image of the Sonne of God. hee that is not like his elder brother, shall neuer be coheire with him. Lo his side, temples, hands, feet, all bleeding, his face blubbred, ghastly, & spited on his skin al pearled with a bloody sweate, his head druoping, his soule heauy

uy to the death: see you the worldling merry, soft, delicate, perfumed, neuer wrinkled with sorrow, neuer humbled with afflictions? What resemblance is here, yea what contrariety? Ease slayeth the soole; it hath made him resty, and leaues him miserable. Be not deceiued; No man can follow Christ without his Crosse, much lesse reach him: and if none shall reigne with Christ, but those that suffer with him; what shall become of these iolly ones? Go now thou dainty worldling, and please thy selfe in thy happines, laugh alwaies, and bee euer applauded; It is a woefull felicity that thou shalt find in opposition to thy redeemer: He hath saide, woe to them that laugh; Beleeuest thou, and dost not weepe at thy laugh-

ter? and with *Salomon*, condemne it of madnes? And againe, with the ſame breath, Bleſſed are ye that weepe: who can beleeue this, and not reioyce in his owne teares, and not pitty the faint ſmiles of the godleſſe? Why bleſſed? For ye ſhal laugh: Behold we that weep on earth, ſhall laugh in heauen: wee that now weepe with men, ſhall laugh with Angels; while the fleering worldling, ſhal be gnaſhing, and howling with diuels: we that weepe for a time, ſhall laugh for euer: who would not be content to differ his ioy a little, that it may be perpetuall, and infinite? VVhat mad man would purchaſe this crackling of thornes (ſuch is the wordlings ioy) with eternal ſhrieking & tormēt? he that is the dore and the way, hath taught vs, that through

through many afflictions wee must enter into heauen. There is but one passage, and that a strait one: If with much pressure wee can get through, and leaue but our superfluous rags as torne from vs in the crowd; we are happy. Hee that made heauen, hath on purpose thus framed it; wide when we are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be sweeter: And if before hand you can climbe vp thither in your thoughts; looke about you, you shall see no more palmes, then crosses: you shall see none crown'd, but those that haue wrestled with crosses and sorows, to sweat, yea to blood; and haue ouercome. All runs here to the ouercommer; and ouercomming implies

implies both fighting, and ſucceſſe. Girde vp your loynes therefore, and ſtrengthen your weake knees; reſolue to fight for heauen, to ſuffer in fighting, to perſiſt in ſuffering; ſo perſiſting you ſhall ouercome, and ouercomming you ſhall bee crowned. Oh reward truely great, aboue deſert, yea, aboue conceit. A crowne for a fewe groanes: An eternall crowne of life and glory, for a ſhort and momentany ſuffering: How iuſt is Saint *Pauls* account, that the afflictions of this preſent life are not worthy of the glory which ſhall be ſhewed vnto vs? O Lord let me ſmart that I may reigne; vphold thou me in ſmarting, that thou mayeſt holde mee worthy of reigning. It is no matter how vile I be, ſo I may be glo-

rious. VVhat say you? would you not bee afflicted? VVhether had you rather mourne for a while, or for euer; One must bee chosen: the election is easie: Whether had you rather reioyce for one fit or alwayes? You would doe both. Pardon me; it is a fond couetousnes, and idle singularity to affect it. What? That you alone may fare better then all Gods Saints? That God should strew Carpets for your nice feet onely, to walke into your heauen, and make that way smooth for you, which all Patriarks, Prophets, Euangelists, Confessors, Christ himselfe, haue found rugged and bloody? Away with this selfe loue; and come downe you ambitious Sonne of *Zebedee*: and ere you thinke of sitting neare the throne,

throne, bee content to bee called vnto the Cup. Now is your tryall; Let your Sauiour see how much of his bitter potion you can pledge; then shall you see how much of his glory he can afford you. Be content to drinke of his Vineger, and gall, and you shall drinke new wine with him in his kingdome.

To Master Peter Moulin, Preacher of the Church at PARIS.

EP. VI. *Discoursing of the late French occurrents, and what vse God expects to be made of them.*

SInce your trauels here with vs, wee haue not forgotten you, but since that, your witty and learned trauels in the common affaires of Religion haue made your memory both fresh, and blessed. Beholde, whiles your hand was happily busie in the defence of our King, the heads

and hands of traitors were busie in the massacring of your owne. God doth no memorable, and publick act, which he would not haue talked of, read, construed of all the world. How much more of neighbours, whom scarce a sea seuereth from each other? how much yet more of brethren, whom neither land, nor sea, can seuer? Your dangers, and feares, and griefes haue beene ours. All the salt water that runs betwixt vs, cannot wash off our interest in all your common causes: The deadly blow of that miscreant (whose name is iustly sentenced to forgetfulnesse) pierced euen our sides. V Who hath not bled within himselfe, to thinke that he, which had so victoriously out-liued the swordes of enemies, should fall by

by the knife of a villaine? and that he ſhould die in the peaceable ſtreets, whom no fields could kil? that all thoſe honorable and happy triumphs ſhould end in ſo baſe a violence? But oh our idleneſſe, and impietie, if we ſee not a diuine hand from aboue, ſtriking with this hand of diſloyalty. Sparrows fall not to the ground without him, much leſſe Kings; One dyes by a tyle-ſheard, another by the ſplinters of a Launce, one by Lice, another by a Fly, one by poyſon, another by a knife; VVhat are all theſe but the executioners of that great God, which hath ſaide, Ye are Gods, but ye ſhall die like men? Perhaps God ſaw (that wee may gueſſe modeſtly at the reaſons of his acts) you repoſed too much, in this arme of fleſh; or

Perhaps he ſaw this ſcourge would haue beene too early, to thoſe enemies, whoſe ſin, though great, yet was not full: or perhaps hee ſaw, that if that great ſpirit had beene deliberately yeelded in his bed, you ſhold not haue ſlept in yours: Or perhaps the auncient conniuence at thoſe ſtreames of bloud, from your too common duels, was now called to reckning; or, it may be, that weake reuolt from the truth. He whoſe the rod was, knows why he ſtrooke: yet may it not paſſe without a note, that he fell by that religion, to which he fell. How many ages might that great monarch haue liued (whatſoeuer the ripe head of your more then mellow *Cotton* could imagine) ere his leaſt finger ſhould haue bled, by the hand of an Huguenot?

guenot ? All religions may haue ſome monſters; but bleſſed be the God of heauen, ours ſhall neuer yeeld that good Ieſuite, either a *Mariana* to teach treaſon, or a *Rauillac* to act it. But what is that we heare? It is no maruell: That holy Society is a fit Gardian for the hearts of kings: I dare ſay, none more loues to ſee them: none takes more care to purchaſe them. How happy were that Chappell (think they) if it were full of ſuch ſhrines? I hope all Chriſtian Princes haue long, and well learned (ſo great is the courteſie of theſe good Fathers) that they ſhall neuer (by their willes) neede bee troubled with the charge of their owne heartes. An heart of a KING in a Ieſuites hand, is as proper, as a wa-

wafer in a Priests. Iustly was it written of old, vnder the picture of *Ignatius Loyola*, *Cauete vobis Principes*; Be wise O ye Princes, and learne to be the keepers of your owne hearts. Yea rather, O thou keeper of Israel, that neither slumbrest nor sleepest, keepe thou the hearts of al Christian Kings, whether aliue or dead, from the keeping of this traiterous generation; whose very religion is wholy rebellion, and whose merits bloody. Doubtlesse, that murderer hoped to haue stabbed thousands with that blow, and to haue let out the life of religion, at the side of her collapsed Patron: God did at once laugh and frowne at his proiect; and suffred him to liue to see himselfe, no lesse a foole then a villaine. Oh the infinite

goodnesse of the wise, and holy gouernor of the world; who could haue looked for such a calme in the middest of a tempest? who would haue thought that violence could beget peace? Who durst haue conceiued that King *Henry* should die alone? and that Religion should loose nothing but his person? This is the Lords doing, and it is marueilous in our eyes. You haue now parallel'd vs: Out of both our feares hath God fetched security: oh that out of our security, we could as easily fetch feare: not so much of euill, as of the Author of good; and yet trust him in our feare, and in both magnifie him. Yea, you haue by this act gained some conuerts, against the hope of the agents: neither can I without many ioyfull congra-

congratulations, thinke of the estate of your Church; which euery day honours with the accesse of new clients; whose teares and sad confessions make the Angels to reioyce in heauen, & the Saints on earth. Wee should giue you example, if our peace were as plentifull of goodnesse as of pleasure. But how seldom hath the Church gained by ease? or lost by restraint? Blesse you God for our prosperity, and wee shall praise him for your progresse.

To Master THOMAS SVTTON.

EP. VII. *Exciting him, and (in him) all others to early and chearfull beneficence: shewing the necessity and benefit of good workes.*

SIR, I trouble you not with reasons of my writing, or with excuses: If I doe ill, no plea can warrant mee; If well, I cannot bee discouraged with any censures. I craue not your pardon, but your acceptation. It is no presumption to giue good counsell; and presents of loue feare not to bee ill taken of stran-

ſtrangers. My pen and your ſubſtance are both giuen vs for one end, to doe good: Theſe are our talents, how happy are we if wee can improue them well: ſuffer me to doe you good with the one that with the other, you may doe good to many, and moſt to your ſelfe. You cannot but know, that your full hand, and worthy purpoſes haue poſſeſſed the world with much expectation: what ſpeake I of the world? whoſe honeſt and reaſonable claymes yet, cannot bee contemned with honour, nor diſappointed without diſhonour. The God of heauen, which hath lent you this aboundance, and giuen you theſe graciousthoughtsofcharity, of piety, looks long for the iſſue of both: & wil eaſily complaine either of too little,

little, or too late. Your wealth and your will are both good, but the first is onely made good by the second. for if your hand were ful, and your heart empty, we who now applaud you, should iustly pitty you, you might haue riches, not goods, not blessings: your burthen should be greater, then your estate; and you should be richer in sorrowes, then in mettalls. For (if wee looke to no other world) what gaine is it to be the keeper of the best earth? That which is the common cofer of all the rich mines, we doe but tread vpon; and account it vile, because it doth but holde, and hide those treasures: Whereas the skilfull metalist that findeth, and refineth those precious veines, for publick vse, is rewarded, is honoured.

The

The very baſeſt Element yeeldes golde; the ſauage Indian gets it, the ſeruile prentiſe workes it, the very Midianitiſh Camell may weare it, the miſerable worldling admires it, the couetous Iew ſwallowes it, the vnthrifty Ruffian ſpends it: what are al theſe the better for it? Onely good vſe giues praiſe to earthly poſſeſsions. Herein therfore you owe more to God, that he hath giuen you an heart to doe good: a will to bee as rich in good workes, as great in riches. To be a friend to this Mammon, is to be an enemie to God: but to make friends with it, is roiall and Chriſtian. His enemies may be wealthie, none but his friends can either be good, or doe good: *Da & accipe*, ſaith the wiſe man. The Chriſtian which muſt imi-

tate

tate the hie patterne of his creator, knows his beſt riches to be bounty; God that hath all, giues all; reſerues nothing. And for himſelfe; he well conſiders, that God hath not made him an owner, but a ſeruant: and of ſeruants a ſeruant, not of his goods but of the giuer; not a treaſurer, but a Steward: whoſe praiſe is more to lay out well, then to haue rectiued much. The greateſt gaine therfore that he affects, is an euen reckning, a cleare diſcharge: which ſince it is obtained by diſpoſing, not by keeping, he counts reſeruation loſſe, and iuſt expence his trade, and ioy; he knowes, that Well done faithfull ſeruant, is a thouſand times more ſweet a note, then Soule take thine eaſe; for that is the voyce of the maſter recompencing, this of

the carnall heart presuming: and what follows to the one, but his masters ioy? what to the other, but the losse of his soule? Blessed bee that God which hath giuen you an heart to fore thinke this, and in this dry, and dead age, a will to honour him with his own: and to credit his Gospell, with your beneficence; Lo we are vpbrayded with barrennesse: your name hath beene publikly opposed to these challenges, as in whom it shall be seene, that the truth hath friends that can giue. I neither distrust, nor perswade you, whose resolutions are happily fixed on purposes of good: onely giue mee leaue to hasten your pace a little, and to excite your Christian forwardnesse, to begin speedily, what you haue long and con-

constantly vowed. You would not but doe good; why not now? I speake boldly, the more speede, the more comfort: Neither the times are in our disposing, nor our selues: if God had set vs a day, and made our wealth inseparable, there were no danger in delaying; now our vncertainty either must quicken vs, or may deceiue vs. How many haue meant wel, and done nothing, and lost their crowne with lingring? whose destinies haue preuented their desires, and haue made their good motions the wards of their executors, not without miserable successe: to whō, that they wold haue done good, is not so great a praise, as it is a dishonor that they might haue done it: their wracks are our warnings, we are equally mortal,

equally fickle. Why haue you this respite of liuing, but to preuent the imperious necessity of death? it is a woful and remedilesse complaint, that the end of our dayes hath ouer-runne the beginning of our good workes. Early beneficence hath no danger, many ioies: for the conscience of good done, the prayers and blessings of the relecued, the gratulations of the Saints, are as so many perpetuall comforters, which can make our life pleasant, and our death happy our euill dayes good, and our good better. All these are lost with delay, few and cold are the prayers for him that may giue: & in lieu, our good purposes foreslowed, are become our tormenters vpon our deathbed. Little difference is betwixt good differred, and euill done

done: Good was meant, who hindered it, will our conſcience ſay? there was time enough, meanes enough, neede enough, what hindered? Did feare of enuy, diſtruſt of want? Alas what bugs are theſe to fright men from heauen? As if the enuy of keeping, were leſſe then of beſtowing: As if God were not as good a debtor, as a giuer: he that giues to the poore lendes to God, ſaith wiſe *Salomon*; If hee freely giue vs what wee may lend, and grace to giue; will he not much more pay vs what wee haue lent, and giue vs becauſe wee haue giuen? That is his bounty, this his iuſtice Oh happy is that man that may be a creditor to his maker: Heauen and earth, ſhall be empty before he ſhall want a royall payment. If wee dare not truſt God

whiles we liue, how dare we truſt men when we are dead? Men that are ſtill deceitfull, and light vpon the ballance, light of truth, heauy of ſelfe-loue. How many executors haue proued the executioners of honeſt wills? how many haue our eies ſeen, that after moſt carefull choiſe of truſtie guardians, haue had their children and goods ſo diſpoſed, as if the parents ſoule could returne to ſee it, I doubt whether it could be happy? How rare is that man that prefers not himſelfe to his dead friend? profit to truth? that will take no vantage of the impoſsibility of account? What euer therefore men either ſhew, or promiſe, happy is that man that may bee his owne auditor, ſuperuiſor, executor! As you loue God and your ſelfe, be not afraide

fraid of being happie too ſoone. I am not worthy to giue ſo bolde aduice, let the wiſe ſonne of *Syrach* ſpeake for me: Do good before thou die, and according to thine ability ſtretch out thine hands, and giue: Defraud not thy ſelfe of thy good day; and let not the portion of thy good deſires ouerpaſſe thee: Shalt thou not leaue thy trauels to another, and thy labours to them that will deuide thine heritage? Or let a wiſer then he, *Salomon*: Say not, to morrow I will giue, if thou now haue it: for thou knoweſt not what a day will bring forth. It hath beene an old rule of liberality, he giues twiſe that giues quickly, whereas ſlow benefites argue vnchearefulneſſe, and loſe their worth. Who lingers his receits is

condemned as vnthriftie: he that knoweth both, ſaith, it is better to giue, then to receiue. If we be of the ſame ſpirit, why are we haſty in the worſe, and ſlacke in the better? Suffer your ſelfe therfore good Sir, for Gods ſake, for the Goſpels ſake, for the Churches ſake, for your ſoules ſake, to bee ſtirred vp by thoſe poore lines, to a reſolute and ſpeedy performing of your worthy intentions: and take this as a louing inuitation ſent from heauen, by an vnworthie meſſenger. You cánot deliberate long of fit obiects for your beneficence, except it be more for multitude, then want: the ſtreets, yea the world is full; How doth *Lazarus* lie at euery dore? how many Sons of the Prophets in their meanely-prouided Colledges may ſay, not,

Mors

Mors in olla, but *Fames*? how many Churches may iuſtly pleade, that which our Sauiour bad his Diſciples, The Lord hath need? And if this infinite ſtore hath made your choyce doubtfull, how eaſie were it to ſhew you, wherein you might oblige the whole Church of God to you, and make your memoriall both eternall, and bleſſed; or, if you had rather, the whole common wealth? But now I find my ſelfe too bold and too buſie, in thus looking toward particularities: God ſhall direct you, and if you follow him, ſhall crowne you: howſoeuer, if good be done, and that be times: he hath what hee deſired, and your ſoule ſhall haue more then you can deſire. The ſucceſſe of my weake yet hearty counſell, ſhall make me as rich,

rich, as God hath made you with all your aboundance. That God bleſſe it to you, and make both our recknings chearfull in the day of our common audit.

To E.B. Dedicated to Sir GEORGE GORING.

EP. VIII. *Remedies againſt dulneſſe and hartleſneſſe in our callings, and encouragements to cheare-fulneſſe in labour.*

IT falls out not ſeldom (if we may meſure all by one) that the mind ouerlayed with worke, grows dull, and heauy: and now doth nothing, becauſe it hath done too much; ouer lauiſh expence of ſpirits hath left it heartleſſe: As the beſt

beſt veſſell with much motion and vent, becomes flat, and dreggiſh. And not fewer (of more weake temper) diſcourage themſelues with the difficultie of what they muſt doe: ſome trauailers haue more ſhrunke at the Mappe then at the way? Betwixt both, how many ſit ſtil with their hands folded; and wiſh they knew how to be rid of time? If this euill bee not cured, we become miſerable loſers, both of good houres, and of good parts. In theſe mentall diſeaſes, Empiricks are the beſt Phiſitians. I preſcribe you nothing but out of feeling: If you will auoide the firſt: moderate your own vehemencie; ſuffer not your ſelfe to do all you could do: Riſe euer from your desk; not without an appetite. The beſt horſe

horſe will tire ſooneſt, if the reine lie euer looſe in his necke: Reſtraints in theſe caſes are incouragements: obtaine therefore of your ſelfe to deferre, and take new daies. How much better is it to refreſh your ſelfe, with many competent meales, then to buy one daies glutonie: with the faſt of many? And if it be hard to call off the mind, in the midſt of a faire and likely flight; know that all our eaſe and ſafetie begins at the commaund of our ſelues: hee can neuer taske himſelfe wel, that cannot fauour himſelfe. Perſwade your heart that perfection comes by leaſure: and no excellent thing is done at once: the riſing and ſetting of many Sunnes (which you thinke ſlackens your worke) in truth ripens it. That gourd which came

came vp in a night, withered in a day; whereas those plants which abide age, rise slowly. Indeede, where the heart is vnwilling, prorogation hinders: what I list not to doe this day, I loath the next; but where is no want of desire, delay doth but sharpen the stomach. That which we doe vnwillingly leaue, we long to vndertake, & the more our affection is, the greater our intention, and the better our performance. To take occasion by the foretop, is no small point of wisedome; but to make time (which is wilde and fugitiue) tame and pliable to our purposes, is the greatest improuement of a man: All times serue him, which hath the rule of himselfe.

If the second, thinke seriously of

of the conditiō of your being: It is that we were made for; the birde to flie, and man to labour. What doe wee here if wee repine at our worke? we had not beene, but that we might be ſtill buſie; if not in this taske we diſlike, yet in ſome other of no leſſe toile: There is no act that hath not his labor, which varies in meaſure according to the will of the doer. This which you complaine of, hath beene vndertaken by others, not with facilitie only, but with pleaſure; & what you chooſe for eaſe, hath beene abhorred of others, as tedious. All difficultie is not ſo much in the worke, as in the Agent. To ſet the minde on the racke of long meditation (you ſay) is a torment: to follow the ſwift foote of your hound alday long, hath no wea-

wearineſſe: what would you ſay of him that finds better game in his ſtudie, then you in the fielde, and would account your diſport his puniſhment? ſuch there are, though you doubt and wonder. Neuer think to detract from your buſineſſe, but adde to your will. It is the policie of our great enemie, to driue vs with theſe feares, from that hee fore-ſees would grow profitable: like as ſome inhoſpitall Sauages make fearefull deluſions by ſorcery, vpon the ſhore, to fright ſtrangers from landing. Where you find therfore motions of reſiſtance, awaken your courage the more, & know there is ſome good that appeares not; vaine indeauors find no oppoſition. Al croſſes implie a ſecret commoditie: reſolue then to will be-

becauſe you begin not to will: and either oppoſe your ſelfe, as Satan oppoſes you, or elſe you doe nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to loſe our bargaine. It is an inualuable gaine, that we may make in this trafique: for God is bountifull, as well as iuſt, and when he ſees true indeauour, doth not only ſell, but giue: whereas idlenes neither gets nor ſaues, nothing is either more fruitleſſe of good, or more fruitfull of euill; for we doe ill whiles we doe nothing, and loſe, whiles we gaine not. The ſluggard is ſenſeleſſe, and ſo much more deſperate, becauſe hee cannot complaine: but (though hee feele it not) nothing is more precious then time, or that ſhall a-

bide a reckning more ſtrict and fearefull: yea this is the meaſure of all our actions, which if it were not abuſed, our accounts could not be but euen with God: ſo God eſteemes it (what euer our pride be) that he plagues the loſſe of a ſhort time, with a reuenge beyond all times. Houres haue wings, and euery moment flies vp to the author of time, and carries newes of our vſage: All our prayers cannot intreate one of them either to returne, or ſlacken his pace: the miſpenſe of euery minute is a new record againſt vs in heauen. Sure, if we thought thus, wee would diſmiſſe them with better reports, and not ſuffer them either to goe away empty, or laden with dangerous intelligence; how happy is it that euery

houre

houre ſhould conuey vp, not only the meſſage, but the fruits of good, and ſtay with the Ancient of daies, to ſpeake for vs before his glorious throne? know this and I ſhall take no care for your pains, nor you, for paſtime. None of our profitable labours ſhall be tranſient, but euen when wee haue forgotten them, ſhall welcome vs into ioy: wee thinke wee haue left them behind vs, but they are forwarder then our ſouls, and expect vs where wee would be. And if there were no crowne for theſe toiles, yet without future reſpects there is a tediouſneſſe in doing nothing. To man eſpecially, motion is natural: there is neither minde, nor eie, nor ioint which mooueth not: And as company makes way ſhort,

houres neuer goe away ſo merrily, as in the fellowſhip of worke. How did that induſtrious heathen draw out water by night, and knowledge by day, & thoght both ſhort, euer labouring onely that he might labour? Certainely if idleneſſe were enacted by authoritie, there would not want ſome, which would pay their mulct, that they might worke: and thoſe ſpirits are likeſt to heauen, which moues alwaies, and the freeſt from thoſe corruptions, which are incident to nature. The running ſtreame cleanſeth it ſelfe, whereas ſtanding ponds breede weedes, and mud. Theſe meditations muſt hearten vs to that we muſt do: whiles we are cheareful, our labours ſhall ſtriue whether to yeeld vs more comfort, or others more profit. To



To S. H. I.

EP. IX. Discussing this Question.

Whether a man and wife after some yeares mutuall, and louing fruition of each other, may vpon consent, whether for secular, or religious causes, vowe and performe a perpetuall separation from each others bed, and absolutely renounce all carnall knowledge of each other for euer.

I Wish not my selfe any other aduocate, nor you any other aduersarie, then Saint *Paule*: who neuer gaue (I speake boldly)

a direct precept, if not in this: his expresse charge whereupon I insisted, is, Defraude, not one another, except with consent for a time, that you may giue your selues to fasting and praier, and then againe come together, that Satan tempt you not, for your incontinency. Euery word (if you weigh it well) oppose's your part, and pleads for mine. By consent of al Diuines ancient, & moderne, (defrauding) is refraining frō matrimonical conuersation: see what a word the Spirit of God hath chosen for this abstinence: neuer but taken in ill part. But there is no fraud in consent as *Chrysostom*, *Athanasius*, *Theophilact*, expound it: true; therefore Saint *Paule* addes (vnlesse with consent) that I may omit to say, that in saying

ing (vnleſſe with conſent) he implies, both that there may bee a defrauding without it, and with conſent a defrauding, but not vnlawfull: but ſee what hee addes (For a time,) conſent cannot make this defrauding lawfull, except it be *temporary*: No defrauding without conſent, no conſent for a perpetuity. How long then, and wherefore? Not for euery cauſe, not for any length of time, but onely for a while, and for deuotion (*vt vacetis, &c.*) Not that you might pray onely (as *Chryſoſtome* notes iuſtly) but that you might (giue your ſelues to praier.) In our marriage Societie (ſaith he) againſt that paradoxe of *Hierome*, we may pray, and woe to vs if we doe not; but we cannot (*vacare orationi.*) But we are bidden to pray con-

continually: yet not I hope, euer to faſt and pray. Marke how the Apoſtle addes (that you may giue you ſelues to faſting and praier;) It is ſolemne exerciſe, which the Apoſtle here intends, ſuch, as is ioined with faſting, and externall humiliation; wherin al earthly comforts muſt be forborne. But what if a man liſt to taske himſelfe continually, and wil be alwaies painfully deuote: may hee then neuer abſtaine? No: (Let them meete together againe) ſaith the Apoſtle, not as a toleratiõ, but as a charge? But what if they both can liue ſafely thus ſeuered? This is more then they can vndertake: there is danger, ſaith our Apoſtle, in this abſtinence (leſt Satan tempt you for your incontinencie) what can be more plaine. Neither may the maried refraine this conuerſation

without cõsent: neither may they with consent, refraine it for euer. What can you now vrge vs with, but the examples, and sentences of some Ancients? Let this stand euicted for the true and necessary sense of the Apostle, and what is this, but to lay men in the ballance with God? I see and confesse how much some of the Fathers admired virginitie; so farre, that there wãted not some, which both detested mariage as vicious, and would force a single life vpon marriage, as commendable: whose authoritie should moue me, if I saw not some of them opposite to others, and others no lesse to Saint *Paule* himselfe. How oft doth Saint *Austin* redouble that rule, and importunately vrge it to his *Ecdicia*, in that serious Epistle, that without consent the

continence of the maried, cannot bee warrantable: teaching her (from these words of Saint *Paule* which he charges her, in the contrary practise, not to haue read, heard, or marked) that if her husband should containe, and shee would not, he were bound to pay her the debt of marriage beneuolence; & that God would impute it to him for continence notwithstanding. Hence is that of *Chrysostome*, that the wife is both the seruant and the Mistresse of her husband, a seruant to yeeld her body, a Mistresse to haue power of his: who also in the same place determines it forbidden fraude, for the husband, or wife to containe alone: according to that of the Paraphrast: Let either both containe, or neither. *Hierome* contrarily, defines

Homil. in 1. Cor. 7.

defines thus: But if one of the two (saith he) considering the reward of chastity, will containe, he ought not to assent to the other which containes not, &c. because lust ought rather to come to continencie, then continencie decline to lust, concluding that a brother, or sister is not subiect in such a case, and that God hath not called vs to vncleannesse, but to holines. A strange glosse to fall from the pen of a Father: which yet I durst not say, if it were more boldnes for me to dissent from him, then for him to dissent from all others. He that censures Saint *Paule* to argue grosly to his Galatians, may as well taxe him of an vnfit direction to his Corinthians: It shall be no presumption to say, that in this point all his writings bewray more

more zeale, then truth: whether the conſcience of his former ſlip cauſed him to abhorre that ſexe; or his admiration of virginitie tranſported him to a contempt of marriage. Antiquitie will afford you many examples of holy men voluntarily ſequeſtred from their wiues: Precepts muſt bee our guides, and not patternes. You may tell me of *Sozomens Ammon*, that famous Monke, who hauing perſwaded his bride the firſt day to continuance of virginitie, liued with her 18. yeares in a ſeuerall bed: and in a ſeuerall habitation, vpon the mountaine Nitria, 22. yeares; you may tell me of *Ieromes Malchus*, *Auſtens Ecdicia*, and ten thouſand others: I care not for their number, and ſuſpect their example: Doe but reconcile their

practiſe

practise with Saint *Paules* rule; I shall both magnifie and imitate them. I professe, before God and men: nothing should hinder me but this law of the Apostle: whereto consider, I beseech you, what can be more opposite then this opinion, then this course of life.

The Apostle saies, Refraine not but with consent for a time: your words, and their practise saith, Refraine with consent for euer: hee saith (meete together againe) you say, neuer more: hee saith (meete lest you bee tempted) you say, meete not though you bee tempted. I willingly grant with *Athanasius*, that for some set time, especially (as *Anselme* interprets it) for some holy time, we may, and (in this latter case) we must forbeare all

all matrimonial acts, & thoghts: not for that they are sinfull, but vnseasonable. As matriage must be alwaies vsed chastly, and moderately: so sometimes it must be forgotten. How many are drunke with their owne vines, and surfet of their owne fruits? either immodestie, or immoderation in man or wife, is adulterous. If yet I shall further yeeld, that they may conditionally agree, to refrain frō each other, so long till they bee perplexed with temptations, on either part: I shall goe as farre as the reach of my warrant, at least perhaps beyond it: since the Apostle chargeth, Meete againe lest you bee tempted; not, meete when you are tempted. But to say, absolutely, and for euer renounce (by consent) the con-

uersation,

uersation of each other, what temptation soeuer assault yon, is directly, not beyond, but against *Paules* diuinitie, no lesse then my assertion is against yours. The ground of all these errors in this head of Matrimony, is an vnworthie conceit of some vnchristian filthinesse in the marriage bed. Euery man will not vtter, but too many holde that conclusion of *Hierome*: It is good for a man not to touch a women, therefore to touch her, is euill; whom I doubt not, but Saint *Austin* meant to oppose, while he writes, *Bonum inquam sunt nuptiæ, & contra omnes calumnias possunt sanâ ratione defendi*: Marriage (I say) is a good thing, and may by sound proose bee defended, against all slaunders: well may man say that is good, which God

De bono coniugij, cap. 19.

God ſaith, is honorable; and both good and honourable muſt that needs be, which was inſticuted by the honourable author of goodneſſe, in the ſtate of mans perfect goodneſſe: Let vs take heede of caſting ſhame vpon the ordinance of our maker. But there was no carnall knowledge in Paradiſe. But againe, in Paradiſe God ſaid, increaſe and multiply: there ſhould haue beene, if there were not. Thoſe that were naked without ſhame ſhould haue beene conioined without ſhame, becauſe without ſinne. Meates and drinks, and acts of marriage (ſaith *Auſtin*) (for theſe hee compares both in lawfulnes, and neceſsitie) are, as they are vſed, either lawful, veniall, or damnable. Meates are for the preſeruation of man: mar-

De bono coniug. c. 9. & c. 16.

riage

riage acts for the preſeruation of mankind: neither of them are without ſome carnall delight: which yet, if by the bridle of temperance it bee held to the proper, and natural vſe, cannot be termed luſt. There is no ordinance of God, which either is of more excellent vſe, or hath ſuffered more abuſe in all times: the fault is in men, not in marriage: Let them rectifie themſelues, their bed ſhal bee bleſſed. Here need no ſeparation from each other, but rather a ſeparation of brutiſhnes, & cloſe corruption from the ſoule; which whoſoeuer hath learned to remoue, ſhall finde the crowne of matrimonicall chaſtitie, no leſſe glorious, then that of ſingle continence.

To Master WILLIAM KNIGHT.

EP. X. *Incouraging him to persist in the holy calling of the ministery, which upon conceit of his insufficiency, and want of affection, he seemed inclining to forsake, and change.*

I Am not more glad to heare from you, then sorry to heare of your discontentment: whereof, as the cause is from your selfe, so must the remedy. Wee Schollers

are the apteſt of all others to make our ſelues miſerable: you might be your owne beſt counſellor, were you but indifferent to your ſelfe: If I could but cure your preiudice, your thoughts would heale you: And indeed the ſame hand that wounded you, were fitteſt for this ſeruice. I need not tell you, that your calling is honourable; If you did not thinke ſo, you had not complained. It is your vnworthineſſe, that troubles you: Let mee boldly tell you, I know you in this caſe better then your ſelfe; you are neuer the more vnſufficient, becauſe you thinke ſo: If wee will bee rigorous, *Paules* queſtion (*Τις ἱκανὸς*) will oppoſe vs all: but according to the gracious indulgence of him that calls things which are not as

if

if they were, wee are that wee are, yea, that we ought; and must be thankefull for our any thing. There are none more tearefull then the able, none more bold then the vnworthy: How many haue you seene and heard, of weaker graces (your owne heart shall bee the iudge) which haue sate without paleneſſe, or trembling, in that holy chaire, and spoken as if the wordes had beene their owne: satisfying themselues, if not the hearers? And doe you (whose gifts many haue enuied) stand quaking vpon the lowest staire? Hath God giuen you that vnusuall varietie of tongues, skill of Artes, a stile worth emulation, and (which is worth all) a faithfull and honest heart; and doe you now shrinke backe, and say, send

by

by him by whom thou ſhouldſt ſend? Giue God but what you haue; he expects no more: This is enough to honour him, and crowne you: Take heede while you complaine of want, leaſt pride ſhroude it ſelfe vnder the skirts of modeſtie; How many are thankfull for leſſe? You haue more then the moſt; yet this contents you not; it is nothing vnleſſe you may equall the beſt, if not exceede; yea I feare how this might ſatisfie you, vnleſſe you may thinke your ſelfe ſuch as you would bee: What is this but to grudge at the beſtower of graces? I tell you without flatterie, God hath great gaines by fewer talents: ſet your heart to imploie theſe, and your aduantage ſhall bee more then your maſters. Neither

do

do now repent you of the vnadui-sednesse of your entrance; God called you to it vpon an eternall deliberation, and meant to make vse of your suddennes, as a meanes to fetch you into his worke, whom more leasure would haue found refractarie: Full little did the one *Saul* thinke of a kingdom, when he went to seeke his Fathers straies in the land of Shalishah; or the other *Saul* of an Apostleship, when hee went with his commission to *Damascus*: God thought of both, & effected what they meant not; Thus hath hee done to you; Acknowledge this hand, and follow it. Hee found and gaue both facultie & opportunitie to enter; finde you but a will to proceede, I dare promise you aboundance of comfort.

How

How many of the Ancients, after a forceable Ordination, became not profitable onely, but famous in the Church? But, as if you sought shifts to discourage your selfe, when you see you cannot maintaine this hold of insufficiencie, you flie to alienation of affection; In the truth whereof, none can controll you but your owne heart; in the iustice of it, we both may, and must. This plea is not for Christians; we must affect what we ought, in spight of our selues; wherefore serues religion if not to make vs Lords of our owne affections? If wee must be ruled by our slaues, what good should we do? Can you more dislike your station, then wee all naturally distast goodnesse? shall we neglect the pursuit of vertue, be-

cause

cauſe it pleaſes not, or rather diſpleaſe, and neglect our ſelues, till it may pleaſe vs? Let mee not aske whether your affections be eſtranged, but wherefore? Diuinitie is a miſtreſſe worthie your ſeruice: All other Artes are but drudges to her, alone: Fooles may contemne her who cannot iudge of true intellectual beautie; but if they had our eies, they could not but bee rauiſhed with admiration. You haue learned (I hope) to contemn their contempt, and ſo pitty their iniurious ignorance. She hath choſen you as a worthy client; yea a Fauorite; and hath honored you with her commaunds, and her acceptations; who but you would pleade ſtrangeneſſe of affection? How many thouſand ſue to her; and cannot be look't vpon? you

are happy in her fauours, and yet complaine: Yea so far, as that you haue not ſtucke to thinke of a change: No word could haue falne from you more vnwelcome. This is Satans policie to make vs out of loue with our callings, that our labours may be vnprofitable, and our ſtandings tedious. Hee knows that all changes are fruitleſſe, and that whiles we affect to be other, we muſt needs be weary of what we are: That there is no ſucceſſe in any indeauor without pleaſure; that there can bee no pleaſure where the mind longs after alterations. If you eſpie not this craft of the common enemy, you are not acquainted with your ſelfe: Vnder what forme ſoeuer it come, repell it: and abhorre the firſt motion of it, as you loue your

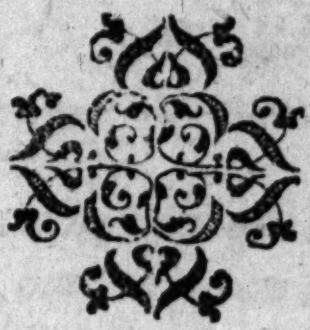
peace

peace, as you hope for your reward. It is the misery of the most men, that they cannot see when they are happie; and whiles they see but the out-side of others conditions, preferre that which their experience teaches them afterwardes to condemne, not without losse and teares. Farre be this vnstablenesse from you, which haue been so long taught of God. All vocations haue their inconueniences, which if they cannot be auoided, must be digested. The more difficulties, the greater glory: Stand fast therefore, and resolue that this calling is the best, both in it selfe, and for you: and know that it cannot stand with your Christian courage to run away from these incident euills, but to encounter them. Your hand is at the plough;

if

if you meete with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeeke not remedie in your feet by flight, but in your hands, by a conſtant indeauor. Away with this weake timorouſneſſe, and wrongful humilitie: Be chearfull and couragious in this great worke of God; the end ſhall be glorious your ſelfe happy, and many in you.

THE SIXT DECADE Of EPISTLES.



LONDON,
1610.

The Sixt Decade.

Epist. I.

To my Lord Denny.

¶ *A particular account how our dayes are, or ſhould be ſpent, both common and holy.*



Very day is a little life, and our whole life is but a day repeated: whence it is, that old *Iacob* numbers his life by dayes, and *Moſes* deſires to be taught

this point of holy Arithmeticke, to number not his yeares, but his dayes: Thoſe therefore that dare looſe a day, are daungerouſly prodigall; thoſe that dare miſ-ſpend it, deſperate. We can beſt teach others by our ſelues: Let mee tell your Lordſhip, how I would paſſe my dayes; whether common or Sacred; that you (or whoſoeuer others, ouer-hearing me) may eyther approoue my thriftineſſe, or correct my errors: To whom is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet ſome he hath made ours, not to command, but to vſe. In none may we forget him, in ſome we muſt forget all, beſides him. Firſt therefore, I deſire to 'awake at thoſe houres, not when I will, but when I muſt: pleaſure is not a fit rule for reſt,

but health: neyther doe I consult so much with the Sunne, as mine owne necessity, whither of body, or, in that, of the minde. If this vassall could wel serue mee waking, it should neuer sleepe: but now, it must bee pleased, that it may bee seruiceable. Now, when sleepe is rather driuen away, then leaues mee; I would euer awake with God; my first thoughts are for him, who hath made the night for rest, and the day for trauell: and as he giues, so blesses both. If my heart be earely seasoned with his presence, it will sauour of him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect; my minde addresses it selfe to her insuing Task; bethinking what is to be done, and in what order; and marshalling (as it may) my houres with my work: That done, after some

whiles Meditation, I walke vp to my Maisters & companions, my bookes; and sitting down amongst them, with the best contentment, I dare not reach forth my hand to salute any of them, till I haue first looked vp to Heauen, and craued fauour of him to whom all my Studies are duly referred: without whome, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth those, which may best fit my occasions; wherein, I am not too scrupulous of age: Somtimes I put my selfe to Schoole, to one of those Auncients, whom the Church hath honoured with the name of Fathers; whose Volumes, I confesse, not to open, without a secret reuerence of their holinesse, and grauitie: Sometimes, to those later Doctours, which want nothing but age to make them classicall: Alwayes to GODS

Booke.

Booke. That day is loſt, wherof ſome houres are not improued in thoſe Diuine Monuments: Others I turn ouer out of choyſe, theſe out of duty. Ere I can haue ſat vnto wearineſſe, my family, hauing now ouercome all houſehold-diſtractions, inuites mee to our common deuotions; not without ſome ſhort preparation. Theſe hartily performed, ſend mee vp, with a more ſtrong and chearefull appetite to my former worke, which I find made eaſie to me by intermiſsion, and variety: Now therefore, can I deceiue the houres with change of pleaſures, that is, of labours. One while mine eyes are buſied, another while my hand, & ſometimes my minde takes the burden from them both: Wherein, I would imitate the skilfulleſt Cookes, which make the beſt diſhes with manifold mixtures: one houre is ſpent in

Textuall Diuinity, another in Controuerſy; hiſtories relieue them both. Now, when the minde is weary of others labors, it begins to vndertake hir owne; ſometimes it meditates, and windes vp for future vſe; ſometimes it layes foorth her conceits into preſent diſcourſe; ſometimes for it ſelfe, ofter, for others. Neither know I whether it workes or playes in theſe thoughts: I am ſure no ſport hath more pleaſure, no work more vſe: Only the decay of a weake body, makes me thinke theſe delights inſenſibly laborious. Thus could I all day, (as Ringers vſe) make my ſelfe Muſicke with chaunges, and complain ſooner of the day for ſhortneſſe, then of the buſineſſe for toyle; were it not that this faint moniter interrupts me ſtil in the midſt of my buſie pleaſures, and inforces me both to reſpite & repaſt: I muſt yeeld to both; while my

my bodie and mind are ioyned together in theſe vnequal couples, the better muſt follow the weaker. Before my meales therefore, and after, I let my ſelfe looſe from all thoughts, and now, would forget that I euer ſtudyed: A full minde takes away the bodies appetite, no leſſe then a full body makes a dull and vnweildy minde: Company, diſcourſe, recreations, are now ſeaſonable and welcome; Theſe prepare me for a diet, not gluttonous, but medicinall; The Palate may not be pleaſed, but the ſtomack; nor that for it owne ſake: Neither woulde I thinke any of theſe comforts woorth reſpect in themſelues, but in their vſe, in their end; ſo farre, as they may inable me to better things. If I ſee any diſh to tempt my Palate, J feare a Serpent in that Apple, and would pleaſe my ſelfe in a wilfull denyall: I riſe capable

pable of more, not desirous: not now immediately from my Trencher, to my Booke; but after some intermission. Moderate speede is a sure helpe to all proceedings, where those things which are prosecuted with violence of indeuour, or desire, either succeed not, or continue not.

After my latter meale, my thoughts are slight, onely my memorie may be charged with her Taske, of recalling what was committed to her custodie in the day, and my heart is busie in examining mine hands and mouth, & all other sences of that dayes behauiour. And now the Euening is come, no Tradesman doth more carefully take in his Wares, cleare his Shoppeboord, and shut his Windowes, then I would shut vp my thoughts, & clear my minde. That Student shall liue miserably, which like a Camell lies down

vnder

vnder his burden. All this done, calling together my familie, we end the day with God. Thus do wee rather driue away the time before vs, then follow it. I graunt, neither is my practise worthy to be exemplarie, neither are our callings proportionable. The lyues of a Nobleman, of a Courtier, of a Scholler, of a Cittizen, of a Countreyman, differ no lesse then their dispositions: yet must all conspire in honest labour. Sweat is the destiny of all trades, whether of the browes, or of the minde. God neuer allowed anie man to do nothing. How miserable is the condition of those men, which spend the time as if it were giuen thē, and not lent: as if houres were waste Creatures, and such as should neuer be accounted for; as if GOD would take this for a good Bil of reckoning; *Item*, spent vpon my pleasures, fortie yeares.

yeares. Theſe men ſhal once finde, that no bloud can priuiledge idlenes; and that nothing is more precious to God, then, that which they deſire to caſt away, *Tyme*. Such are my common daies: but Gods day cals for another reſpect. The ſame Sunne ariſes on this day, and enlightens it; yet becauſe that Sun of righteouſneſſe aroſe once vpon it, & gaue a new life vnto the world in it, & drew the ſtrength of Gods moral precept vnto it, therfore iuſtly do we ſing with the *pſalmiſt*; *This is the day which the Lorde hath made.* Now, I forget the world, and in a ſort, my ſelfe; and deale with my wonted thoughts, as great men vſe, who, at ſometimes of their priuacie, forbid the acceſſe of all ſuters. Prayer, Meditation, reading, hearing, preaching, ſinging, good conference, are the buſineſſes of this day; which I dare not beſtow

ſtow on anie worke, or pleaſure, but heauenly. I hate ſuperſtition on the one ſide, and looſeneſſe on the other; but I finde it harde to offend in too much deuotion, eaſie in profaneneſſe. The whole Week is ſanctified by this day, and according to my care of this, is my bleſsing on the reſt. I ſhow your Lordſhip, what I would do, and what I ought: I commit my deſires to the imitation of the weake, my actions to the cenſures of the Wiſe and Holye; my weakeneſſes to the pardon and redreſſe of my mercifull God.

Epist. II.

To Mr. T. S. Dedicated to Sir *Fulke Greuill.*

¶ *Discoursing how wee may vse the Worlde without daunger.*

EOwe to liue out of the daunger of the Worlde is both a great & good care, and that which troubles too fewe. Some, that the World may not hurt them,

them, run frō it; & baniſh themſelues to the toppes of ſolitary Mountaines: changing the Cities, for Deſerts, houſes, for Caues, and the ſocietie of men for beaſts; and leaſt their enimy might inſinuate himſelfe into their ſecrecy, haue abridged themſelues of dyet, cloathing, lodging, harbour, fit for reaſonable creatures; ſeeming to haue left off themſelues, no leſſe then companions.

As if the Worlde were not euery where; as if wee could hide our ſelues from the Diuel; as if ſolitarineſſe were priuiledged from Temptations; as if wee did not more violently affect reſtrained delights; as if theſe *Hieromes* did not finde *Rome* in their hart, when they had nothing but rockes & trees in their eye. Hence theſe places of retyredneſſe, founded at firſt vppon neceſsity mixt with deuotion, haue proued

ued infamously vnclean; Cels of lust, not of piety. This course is preposterous; If I were worthy to teach you a better way, learne to bee an *Hermit* at home: Begin with your owne heart, estraunge and weane it from the loue, not from the vse of the world: Christianity hath taught vs nothing, if wee haue not learned this distinction; It is a great weakenesse not to see, but wee must be inamored: *Elisha*, saw the secret state of the *Syrian* court, yet as an enemy: The blessed Angelles see our earthly affayres, but as strangers: *Moses* his body was in the Court of *Pharaoh*, amongest the delicate *Egiptians*, his heart was suffering with the afflicted *Israelites*. *Lot* tooke part of the fayre Medowes of *Sodom*, not of theyr sinnes. Our blessed Sauiour sawe the glory of al Kingdomes, & contemned them: and cannot the world look vp-

on vs Christians, but wee are bewitched? We see the Sun daily, & warme vs at his beames, yet make not an Idol of it; doth any man hide his face, least he should adore it? All our safetie or danger therefore, is from within. In vaine is the body an *Anachoret*, if the heart be a *Ruffian*: And if that bee retyred in affections, the body is but a Cipher: Lo then the eyes will looke carelessely and strangely in what they see, and the tongue will sometimes answere to that was not asked. We eate and recreate, because wee must, not because we would: and when wee are pleased, wee are suspicious: Lawfull delights, we neyther refuse, nor dote vpon, and all contentments goe and come like strangers. That all this may be done, take vp your hart with better thoughts; be sure it will not be empty, if Heauen haue fore-stalled all the

roomes,

roomes, the Worlde is disappointed, and eyther dares not offer, or is repulsed. Fixe your selfe vpon the glory of that eternity, which abides you after this short pilgrimage. You cannot but contemne what you find in comparison of what you expect. Leaue not til you attaine to this, that you are willing to liue, because ye cannot as yet be dissolued: Be but one halfe vppon earth, let your better part conuerse aboue whence it is, and enioy that whereto it was ordained. Thinke how little the World can doe for you and what it doth, how deceitfully: vvhat stings there are with this Hony, vvhat farewell succeeds this Welcome.

When this *Dael* brings you Milk in the one hand, know shee hath a nayle in the other. Aske your heart what it is the better, what the merrier, for all those pleasures wherewith it hath be-

friended you: let your own trial teach you contempt: Thinke how sincere, how glorious those ioyes are, which abide you elsewhere, and a thousand times more certaine (though future) then the present.

And let not these thoughts be flying, but fixed: In vaine do we meditate, if we resolue not: when your heart is once thus setled, it shall commaund all things to aduantage. The World shall not betray, but serue it; and that shall be fulfilled which God promises by his *Salomon*: *When the wayes of a man please the Lord, he will make his enimies also at peace with him.*

Sir, this aduice my pouerty affoorded long since to a weake friend; I Write it not to you, any otherwise, then as Schollers are woont to say their part to their Maisters. The world hath long, and iustly both noted and

honoured you for eminence in wiſedome and learning, and I aboue the moſt; I am ready with the awe of a Learner, to embrace all precepts from you: you ſhall expect nothing from me, but Teſtimonies of reſpect and thankefulneſſe.

EPIST. III.

To S *George Fleetwood.*

¶ *Of the remedies of ſinne, and motiues to auoyde it.*

THere is none, either more common, or more troubleſom gueſt, then Sin. Troubleſome, both in the ſolicitation of it, and in the remorſe. Before the act, it wearies vs with a wicked importunity,

tunity; after the act it torments vs with feares, and the painful gnawings of an accusing Conscience: Neyther is it more irkesome to men, then odious to God; who indeed neuer hated any thing but it; and for it any thing. How happy were we, if we could be rid of it? This must be our desire, but cannot be our hope; so long as wee carry this bodie of sinne and death about vs: yet (which is our comfort) it shall not carry vs, though wee carry it: It will dwell with vs, but with no commaund; yea, with no peace: Wee grudge to giue it house-roome, but wee hate to giue it seruice. This our *Hagar* wil abide many strokes, ere she be turned out of doores; she shall go at last, and the seede of promise shall inherit alone. There is no vnquyetnesse good, but this: and in this case, quietnesse cannot stand with safetie:

neither

neither did euer warre more truly beget peace, then in this ſtrife of the ſoule.

Reſiſtance is the way to victory, and that, to an eternall peace and happyneſſe. It is a bleſſed care then, how to reſiſt ſinne, how to auoyd it: and ſuch as I am glad to teach and learne. As there are two grounds of all ſin, ſo of the auoydance of Sinne; Loue, and Feare: Theſe if they be placed amiſſe, cauſe vs to offend: if aright, are the remedies of euill: The Loue muſt be of God; Feare, of Iudgement.

As he loues much, to whom much is forgiuen, ſo hee that loues much, will not dare to dooe that which may neede forgiueneſſe. The heart that hath felt the ſweetneſſe of Gods mercies, will not abide the bitter relliſh of ſinne: This is both a ſtronger motiue then Fear, and more Noble;

ble; None but a good heart is capable of this grace: which who so hath receyued, thus powerfully repelles tentations.

Haue I found my God so gracious to me that hee hath denyed mee nothing, eyther in earth or heauen: and shal not I so much as deny my owne will for his sake? Hath my deare Sauiour bought my soul at such a price, and shall he not haue it? Was hee crucified for my sinnes, and shall I by my sinnes crucifie him againe? Am I his in so many bonds, and shall I serue the Diuel? O God! is this the fruit of thy beneficence to me, that I should wilfully dishonor thee? Was thy blood so little worth, that I should treade it vnder my feete? Dooth this become him that shall be once glorious vvith thee? hast thou prepared heauen for me, and do I thus prepare my selfe for heauen?

heauen? Shall I thus recompence thy loue, in dooing that which thou hateſt? Satan hath no Dart (I ſpeak confidently) that can pierce this Shielde: Chriſtians are indeed to oft ſurprized, ere they can holde it out: there is no ſmall pollicy in the ſuddaineneſſe of temptation: but if they haue once ſetled it before their breſt, they are ſafe, and their enemy hopeleſſe. Vnder this head therefore, there is ſure remedie againſt ſinne, by looking vpwardes, backwards, into our ſelues, forwards. Vpwards, at the glorious Maieſty, and infinite goodneſſe of that God whom our ſinne would offend, and in whoſe face we ſin: whoſe mercies, & whoſe holyneſſe is ſuch, that if there were no hel, we would not offend. Backwards, at the manifold fauours, whereby we are obliged to obedience. Into our ſelues, at that honourable vocation, where-

wherewith he hath graced vs, that holy profeſsion we haue made of his calling, and grace, that ſolemne vowe & Couenant, whereby we haue confirmed our profeſsion; the gracious beginnings of that ſpirit in vs, which is grieued by our ſinnes, yea quenched. Forwards, at the ioy which will follow vpon our forbearance, that peace of conſcience, that happy expectation of glory, compared with the momentary and vnpleaſing delight of a preſent ſinne; All theſe, out of Loue; Fear is a retentiue, as neceſſary, not ſo ingenuous. It is better to be wonne, then to be frighted from ſinne: to be allured, then drawne. Both are little inough in our proneſſe to euil: Euil, is the onely obiect of feare. Heerein therefore, wee muſt terrifie our ſtubburnneſſe, with both euils; Of loſſe, and of ſence: that if it be poſsible, the

honor

honor of the euent may counteruaile the pleasure of the tentation: Of losse, remembering that now we are about to loose a God; to cast away all the comforts & hopes of another world; to rob our selues of all those sweete mercies we inioyed; to thrust his spirit out of doores (which cannot abide to dwell within the noysom stench of sinne) to shut the doores of heauen against our selues. Of sence; That thus we giue Satan a right in vs, power ouer vs, aduantage against vs. That wee make God to frowne vpon vs in heauen; That we arme all his good creatures against vs on earth; That we do as it were take Gods hand in ours, & scourge our selues with all Temporall plagues; and force his curses vpon vs, and ours: That we wound our owne consciences with sins, that they may wound vs with euerlasting torments;

That

That we do both make an hell in our breasts before hande, and open the gates of that bottomlesse pit, to receiue vs afterwards: That wee doe now cast Brimstone into the Fire; and least we should faile of tortures, make our selues our owne fiends: These, & vvhat euer other terrors of this kinde, must be layde to the soule: vvhich, if they be throughly vrged to an heart, not altogether incredulous, Wel may a man aske himselfe, how he dare sin? But if neyther this Sunne of mercies, nor the tempestuous Winds of iudgement can make him cast off *Peters* cloake of vvickednesse; hee must bee clad vvith confusion, as vvith a cloak, according to the *Psalmist*.

I tremble to thinke hovv many liue, as if they vvere neyther beholden to God, nor affrayde of him; neyther in his debt, nor daunger: As if their hea-

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uen and hell vvere both vpon earth; Sinning not onely vvithout ſhame, but not vvithout mallice; It is theyr leaſt ill to do euill; Behold they ſpeake for it, ioy in it, boaſt of it, inforce to it; as if they vvould ſend challenges into heauen, & make loue to deſtruction: Their leudneſſe cals for our ſorrowe, and zealous obedience; that our God may haue as true Seruants, as enimies: And as vvee ſee naturall qualities, increaſed vvith the reſiſtaunce of theyr contraries: ſo muſt our grace vvith others ſinnes: We ſhal redeeme ſomvvhat of Gods diſhonour by ſinne, if vve ſhal thence grovv hol ye.

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Epist. IIII.

To Mr. Doctor *Milburne.*

¶ *Discoursing, how farre, and wherein Popery destroyeth the foundation.*

THe meane in all thinges is not more safe then hard: whether to finde or keep: & as in al other morality, it lyeth in a narrow roome; so most in the matter

of our censures, especially concerning Religion: wherein we are wont to be eyther careleſſe, or too peremptory: How farre, and wherein Popery raceth the foundation, is worth our inquiry: I neede not ſtay vpon wordes: By foundation, we mean the neceſſary groundes of Chriſtian faith. This foundation Papiſtry defaces, by laying a new; by caſting downe the old. In theſe caſes, addition deſtroyes: he that obtrudes a new worde, no leſſe ouerthrowes the Scripture, then hee that denyes the olde, yea this, very obtruſion denies: he that ſets vp a newe Chriſt, reiects Chriſt: Two foundations cannot ſtand at once: The Arke and *Dagon*. Now Papiſtry layes a double new foundation: The one, a new rule of faith, that is, a new word: The other, a new Author, or guide of Faith, that is, a newe head beſides Chriſt:

Christ: God neuer layde other foundation, then in the Prophets and Apostles: vpon their Diuine writing, he meant to build his Church; which hee therefore inspired, that they might be like (himselfe) perfect and eternall: Popery buildes vppon an vn-written word, the voyce of old (but doubtful) Traditions. The voyce of the present Church, that is, as they interpret it, theyrs; with no lesse confidence and presumption of certainety, then any thing euer Written by the finger of God; If this be not a new foundation, the old was none. God neuer taught this holy Spouse to knowe any other husband, thē Christ; to acknowledge any other head; to followe any other Shepheard, to obey any other King: he alone may be inioyed without iealousie, submitted to without danger, without errour beleeued, serued with-

out ſcruple: Popery offers to impoſe on Gods Church a King, ſhepheard, head, husband, beſides her owne: A man; a man of ſin. He muſt know all things, can erre in nothing: direct, inform, animate, cõmand, both in earth and Purgatory, expounde Scriptures, cannonize Saints, forgiue Sins: create new Articles of Faith; and in all theſe, is abſolute and infallible as his Maker; who ſees not, that if to attribute theſe things to the ſon of God, bee to make him the foundation of the Church; Then to aſcribe them to another, is to contradict him that ſayde, *Other foundation can no man lay, then that which is layde, which is Ieſus Chriſt.* To lay a new foundation, doth neceſſarily ſubuert the old: yet ſee this further actually done in particulars: wherein yet this diſtinction may cleare the way: The foundation is ouerthrowne two wayes;

wayes; either in flat tearmes, when a mayne principle of faith is absolutely denyed: as the deity and consubstantiality of the Sonne by *Arrius*, the Trinity of persons by *Sabellius* and *Seruetus*, the resurrection of the bodye by *Himeneus* and *Philetus*, the last Iudgement by Saint *Peters* Mockers; Or secondly, by consequent; when anie opinion is maintained, which by iust sequell ouer-turneth the trueth of that principle, which the defendant professes to holde; yet so, as hee will not graunt the necessity of that deduction: so the Ancient *Minæi*, of whom *Ierom* speaketh, while they vrged Circumcision, by consequent according to *Paules* rule, reiected Christ: so the *Pelagians*, while they defended a full perfection of our righteousnes in our selues, ouerthrew Christes iustification: and in effect sayde, *I beleeue in*

Christ, and in my selfe: so some *Vbiquitaries*, while they hold the possibility of the conuersion, and saluation of reprobates, ouerthrow the Doctrine of Gods eternall decree, and immutability. Popery comes in this latter rank; and may iustly be tearmed heresie, by direct consequent: Though not in their graunt, yet in necessarie proofe and inference. Thus it ouerthrowes the truth of Christs humanity, while it holds his whole humaine body locally circumscribed in heauen, & at once (the same instant) wholy present in ten thousand places on earth, without circumscription: That whole Christ is in the formes of bread, with all his dimensions, euery part hauing his own place and figure: and yet so, as that he is wholly in euery part of the breade. Our iustification, while it ascribes it to our owne workes: The Al-sufficiency

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of Christs owne Sacrifice, whiles they reiterate it daily by the handes of a Priest. Of his satisfaction, while they holde a payment of our vtmost farthings, in a deuised Purgatory. Of his mediation, while they implore others to ayde them, not only by their intercession, but their merites; suing not onely for their Prayes, but their gifts: The value of the Scriptures, whiles they hold them insufficient, obscure, in points essentiall to saluation, & bind them to an vncertaine dependance vpon the Church. Besides hundreds of this kind, there are heresies in actions, contrary to those fundamentall practises which God requires of his: As prohibitions of Scriptures to the Laity: Prescriptions of deuotion in vnknowne tongues: Tying, the effect of Sacraments and Prayers to the externall worke: Adoration of Angels,

Saints, Bread, Reliques, Crosses, Jmages: All which, are as so many reall vnderminings of the sacred foundation, which is no lesse actiue, then vocall. By this, the simplest may see, what we must holde of Papists; neyther as no Heretiques, nor yet so palpable as the worst: If any man aske for theyr conuiction. In the simpler sort, I grant this excuse fayre and tollerable: Poore soules, they cannot bee any otherwise informed, much lesse perswaded: Whiles in trueth of heart, they hold the maine principles which they know, doubtlesse, the mercie of God may passe ouer their ignorant weakenesse, in what they cannot know. For the other, I feare not to say, that many of their errours are wilfull. The light of truth hath shined out of heauen to them, and they loue darkenesse more then light. Jn this state of the Church

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hee ſhall ſpeake and hope idly, that ſhall call for a publique and vniuerſall euiction: How can that be, when they pretend to bee Iudges in their owne cauſe? Vnleſſe they wil not be aduerſaries to themſelues, or iudges of vs, this courſe is but impoſsible: As the Diuell, ſo Antichriſt, will not yeelde: both ſhall bee ſubdued; neyther will treat of peace: what remains, but that the Lorde ſhall conſume that wicked man (which is now clearely reuealed) with the breath of his mouth, & aboliſh him with the brightnes of his cōming. Euen ſo, *Lord Ieſus come quickly.* This briefly is my conceit of Popery, which I willingly refer to your clear & deepe iudgement, being not more deſirous to teach the ignoraunt what I knowe, then to learne of you what I ſhould teach, & know not. The Lord direct all our thoughts to his glory, & the behoofe of his Church.

Epist. V.

Written long since to Mr. *I. VV.*

¶ *Disswading from seperation: & shortly oppugning the grounds of that errour.*

IN my former Epistle (I confesse) J touched the late seperation with a light hand: onely setting downe the iniurie of it (at the best) not discussing the groundes in common: now your daunger drawes me

me on to this discourse: it is not much lesse thanke-woorthy, to preuent a disease, then to cure it: you confesse that you doubt; I mislike it not, doubting is not more the way to errour, then to satisfaction; lay downe first, all pride and preiudice, and I cannot fear you: I neuer yet knew any man of this way, which hath not bewraide himselfe far gone with ouer-weening: and therefore it hath beene iust with God, to punish their selfe-loue with error: an humble spirit is a fit subiect for trueth: prepare you your heart, and let mee then answere, or rather God for mee; you doubt whether the notorious sin of one vnreformed, vncensured, defile not the whole Congregation; so as we may not without sinne communicate therewith: & why not the whole Church? wo were vs, if we should thus liue in the daunger of all men: haue

we

we not ſins enow of our own, but we muſt borrow of others? Each man ſhal beare his own burden: is ours ſo light, that we cal for more waight, & vndertake what God neuer impoſed? It was enough for him that is God & man to bear others iniquities; it is no taske for vs, which ſhrink vnder the leaſt of our owne: But it is made ours, you ſay (thogh anothers) by our toleration & conniuence: indeede, if we conſent to them; encourage them, imitate or accompany them in the ſame exceſſe of ryot; yet more, the publicke perſon, that forbeares a knowne ſin, ſinneth; but if each mans known ſinne be euery mans, what difference is betwixt the roote and the braunches? *Adams* ſinne ſpread it ſelfe to vs, becauſe wee were in him, ſtood or fell in him; our caſe is not ſuch. Do but ſee how God ſcorneth that vniuſt Prouerbe of the

Iewes,

Iewes, That the fathers haue eaten ſower Grapes, and the childrens teeth are ſet on edge? How much leſſe are ſtraungers? Is any bond ſo neere as this of blood? Shall not the childe ſmart for the Parent; and ſhall wee (euen ſpiritually) for others? You obiect *Achans* ſtealth, & *Iſraels* puniſhment: an vnlike caſe, & extraordinary: for ſee how direct Gods charge is. *Be ye ware of the execrable thing leaſt ye make your ſelues execrable, and in taking of the execrable thing, make alſo the hoaſt of Iſraell execrable and trouble it.* Now euery man is made a party, by a peculiar iniunction, and not onely all *Iſraell* is as one man: but euery *Iſraelite* is a publicke perſon in this act; you cannot ſhewe the like in euery one, no, not in any: it was a lawe for the preſent, not intended for perpetuity: you may as well challenge the Trumpets of Rammes-

hornes,

hornes, and ſeauen dayes walke vnto euery ſiedge. Looke elſewhere, the Church of *Thyatira* ſuffers the Woman *Iezabel* to teach and deceyue. A great ſinne, *Yet to you* (ſaith the ſpirit) *the reſt of Thyatira, as many as haue not this learning: I will put vpon you none other burden, but that which you haue, holde faſt*; Hee ſaith not, *Leaue your Church*, but *Hold faſt your owne*. Look into the practiſe of the Prophets, ranſacke their burdens, and ſee if you find this there; yea, beholde our beſt patterne, the ſonne of God. The *Iewish* Rulers in Chriſt time were notoriouſly couetous, proud, oppreſsing, cruel, ſuperſtitious, our Sauiour feared not polluting, in ioyning with them; and was ſo far frō ſeperating himſelfe, that he called & ſent others to them. But, a little Leauen Leauens the whole lumpe: it is true, by the infection of it; ſinne,

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ſinne, where it is vnpunniſhed, ſpreadeth; it ſowreth al thoſe whoſe hands are in it, not others. If we diſlike it, deteſt, reſiſt, reproue, and mourn for it, we cannot be tainted: the *Corinthian* loue-feaſts had groſſe and ſinfull diſorder: yet you heare not *Paul* ſay, *Abſtaine from the Sacrament till theſe bee reformed*; Rather he enioynes the act, and controules the abuſe: GOD hath bidden you heare and receiue: ſhew me, where he hath ſayd, except others be ſinfull. Their vncleanneſſe can no more defile you, then your holineſſe can excuſe them. But while I communicate (you ſay) I conſent; God forbid. It is ſinne not to caſt out the deſeruing; but not yours: who made you a Ruler & a Iudge? The vnclean muſt be ſeperated, not by the people: Would you haue no diſtinction betwixt priuate and publicke perſons?

What

What ſtrange confuſion is this? And what other then the olde note of *Corah* and his company, *Ye take too much vpon you*, ſeeing all the Congregation is holy, euery one of them, and the Lord is among them: wherfore, then liſt you vp your ſelues aboue the congregation of the Lorde? What is (if this bee not) to make a monſter of Chriſts body: hee is the heade, his Church the body, conſiſting of diuers limbes? All haue their ſeuerall faculties and imployments; not euery one, al; who would immagine any man ſo abſurd, as to ſay, that this body ſhold be al toong, or al hands; euery man a Teacher, euery man a Ruler? As if Chriſt had ſayde to euery man, *Goe teach, and whoſe ſinnes ye remit*: Howe Senceleſſe are theſe two extreames? Of the Papiſts, that one man hath the Keyes: Of the Browniſts, that euerie

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man hath them. But theſe priuiledges and charges are giuen to the Church True; to be executed by hir Gouernours, the faculty of ſpeech is giuen to the whole man, but the vſe of it to the proper Inſtrument. Man ſpeaketh; but by his toong; if a voice ſhould be heard from his hand, eare, foote, it were vnnaturall. Now, if the tongue ſpeak not when it ought, ſhall we be ſo fooliſh as to blame the hand? But you ſay; If the tongue ſpeake not, or ſpeak ill, the whole man ſmarteth; the man ſinneth: I graunt it, but you ſhall ſet the naturall body on too hard a racke, if you ſtraine it in all thinges, to the likeneſſe of the ſpirituall, or ciuill. The mẽbers of that being quickned by the ſame ſoule, haue charge of each other, and therefore either ſtand or fall together: It is not ſo in theſe. If then notwithſtanding vnpunniſhed

ſinnes,

ſinnes wee may ioyne with the true Church: Whether is ours ſuch? You doubt, and your ſolicitors deny: ſurely if wee haue many enormities, yet none worſe then raſh and cruel iudgment; let them make this a colour to depart from themſelues; there is no leſſe woe to them that cal good, euil: To iudge one man is bold and daungerous: Iudge then, what it is to condemne a whole church: God knowes, as much without cauſe, as without ſhame. Vaine men may libel againſt the ſpouſe of Chriſt: her husband neuer diuorc't her: No, his loue is ſtill aboue their hatred, his bleſsinges aboue their cenſures: Do but ask them, were we euer the true church of God? If they deny it, Who then were ſo? Had God neuer Church vpon earth, ſince the Apoſtles time, till *Barrow* & *Greenwood* aroſe? And euen then

ſcarce a number? nay, when or where was euer any man in the worlde (except in the Schooles perhaps of *Donatus* or *Nouatus*) that taught their Doctrine; and now ſtill hath hee none, but in a blind lane at *Amſterdam*? Can you thinke this probable? If they affirme it, when ceaſed we? Are not the pointes controuerted ſtill the ſame? The ſame Gouernment, the ſame doctrine? Their minds are changed, not our eſtate: Who hath admoniſhed, euinced, eccommunicated vs; and when? All theſe muſt be done; Will it not be a ſhame to ſay, that *Francis Iohnſon*, as he tooke power to excommunicate his Brother, and Father; ſo had power to excõmunicate his Mother, the Church? How baſe and idle are theſe conceits? Are we then heretickes condemned in our ſelues, wherin ouerthrowe wee the foundation?

What

What other God, Sauiour, Scriptures, Iuſtification, Sacraments, Heauen, do they teach beſide vs? Can al the Maiſters of ſeperation, yea can al the churches in Chriſtendome, ſet forth a more exquiſite and woorthy confeſsion of Faith, then is contained in the Articles of the Church of England? Who can hold theſe, and be hereticall? Or, from which of theſe are we reuolted? But to make this good, they haue taught you to ſay, that euery trueth in Scripture is fundamentall; ſo fruitfull is errour of abſurdities; Whereof ſtil one breedes another more deformed then it ſelfe. That *Trophimus* was left at *Miletum* ſicke, that *Pauls* Cloake was left at *Troas*, that *Gaius Paules* hoaſt, ſaluted the *Romaines*, that *Naball* was drunke; or that *Thamar* baked Cakes, and a thouſand of this nature are fundamentall: how large is the ſeparatiſts

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Creed, that hath all these Articles? If they say al Scripture is of the same author, of the same authority: so say we, but not of the same vse: is it as necessary for a Christian to knowe that *Peter* hosted with one *Simon* a tanner in *Ioppa*, as that Iesus Christ the son of God was born of the Virgin *Mary*. What a mõster is this of an opiniõ, that al trueths are equal? that this spiritual house should be all foundation, no wals, no roofe? Can no man be saued but hee that knowes euery thing in scripture? Then both they and we, are excluded: heauẽ wold not haue so many, as their Parlor at *Amsterdam*: Can any man be saued that knowes nothing in Scripture? It is far frõ them to bee so ouercharitable to affirm it: you see thẽ that both al truths must not of necessity be known, & some must: & these we iustly call fundamental: which who so holdeth, al his hay & stubble (through the

mercy of God) condemn him not: ſtil he hath right to the church on erth,& hope in heauẽ: but whither euery truth be fundamẽtal, or neceſſary: diſcipline (you ſay) is ſo: indeed neceſſary to the wel-being of a church, no more: it may be true without it, not perfect. Chriſt cõpares his ſpouſe to an army with banners: as order is to an army, ſo is Diſcipline to the Church: if the troups be not well marſhalled in their ſeuerall ranks,& moue not forward, acording to the diſcipline of warre, it is an army ſtil: cõfuſion may hinder their ſucces, it cannot bereaue thẽ of their name: it is, as beautiful proportiõ to the body, an hedge to a vineyard, a wal to a Citty, an hem to a garment, ſeeling to an houſe. It may be a body, vineyard, Citty, garment, houſe, without them: it cannot be wel and perfect: yet which of our aduerſaries vvill ſay wee haue

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no Diſcipline? Some they graunt, but not the right: as if they ſayde? Your Citty hath a Bricke-wall indeede, but it ſhould haue one of hewen ſtone; your Vineyard is hedged, but it ſhold be paled & ditched: while they cauill at what wee want, wee thanke God for what wee haue; and ſo much we haue, in ſpight of all detraction, as makes vs both a true Church, and a worthy one.

But the mayn quarrel is againſt our Miniſtery, and forme of worſhip: let theſe be examined; this is the Circle of their cenſure. No Church, therefore no Miniſtery: and no Miniſtery, therefore no Church: vnnatural ſons, that ſpit in the face of thoſe ſpirituall Fathers that begot them, and the Mother that bore them. What woulde they haue? Haue wee not competent guifts from aboue, for ſo great a function?

ction? Are we all vnlearned, vnsufficient? Not a man that knowes to deuide the word aright? As *Paul* to the *Corinthians*, is it so that there is not one wise man amongest vs? No man vvill affirm it: some of them haue censured our excesse in some knowledge; none, our defect in all: What then? Haue we not a true desire to do faithful seruice to God and his Church? No zeal for Gods glory? Who hath beene in our harts to see this? Who dare vsurp vpon God, & condemn our thoughts? Yea, we appeale to that only Iudge of harts, whether he hath not giuen vs a sincere longing for the good of his *Syon*: he shall make the thoughts of al hearts manifest: and then shall euerie man haue praise of God: if then wee haue both ability and will to do publick good: our inward calling (which is the mayne poynt) is good and perfect;

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fect: for the outward, what want wee? Are we not first (after good triall) presented & approued by the learned, in our Colledges: examined by our church-gouernors, ordaind by impoſition of hãds of the elderſhip, alowed by the congregations, we are ſet ouer: do we not labor in word & doctrine? do we not carefully adminiſter the ſacraments of the Lord Ieſus? haue we not by our publick means won many ſoules to God? what ſhuld we haue & do more? Al this, & yet no true Miniſters? we paſſe very little to be iudged of thẽ, or of mans day: but our ordainers (you ſay) are Antichriſtian: ſurely our cenſurers are vnchriſtian: tho we ſhold grant it: ſome of vs were baptized by hereticks: is the ſacrament annihilated, and muſt it bee redoubled? How much leſſe ordination, which is but an outward admiſsion to preach

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the gospel? God forbid that we shold thus condemne the innocent: more hands were laid vpon vs, then one: & of them, for the principall, except but their perpetual honor, & som few immateriall rites, let an enemy say what they differ, from Super-intendents? & can their double honor make them no elders? If they haue any personal falts, why is their calling scourged? Looke into our Sauiours times: what corruptions were in the very Priesthood? It was now made annual, which was before fixed & singular. Christ saw these abuses, & was silent: heere was much dislike, and no clamour; we for lesse, exclaim & seperate: euen personal offences are fetcht into the condemnation of lawfull courses. God giue both pardon and redresse to this foule vncharitableness. Alas! how ready are wee to tosse the fore-part of our Wallet,

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Wallet, whiles our owne faultes are ready to breake our neckes behinde vs: all the world ſees and condemnes their ordination to be faulty, yea none at all, yet they cry out firſt on vs, craftily (J thinke) leaſt wee ſhould complaine: that Church-gouernours ſhould ordaine Miniſters, hath beene the conſtant practiſe of the Church, from Chriſts time, to this houre. I except onely in an extreame deſolation, meerely for the firſt courſe: that the people ſhoulde make their Miniſters, was vnheard of in al ages & Churches till *Bolton*, *Browne*, and *Barrow*: and hath neyther coulour nor example: Dooth not this compariſon ſeeme ſtrange and harſh? Their Tradeſmen may make true Miniſters, our Miniſters cánot: who but they wold not be aſhamed of ſuch a poſition? Or who but you woulde not thinke the tyme miſpent

miſpent in anſwering it? No leſſe friuolous are thoſe exceptions that are taken againſt our worſhippe of God, condemned for falſe and Idolatrous, whereof Volumnes of Apologies are written by others: we meet together, pray, read, heare, preach, ſing, adminiſter, and receiue Sacraments: wherein offend we? How many Goddes do we pray to? Or to whom but the true God? In what words but holy? whom do we preach but the ſame Chriſt with them? what point of faith, not theirs? What ſacraments but thoſe they dare not but allow? Where lyes our Idolatry, that we may let it out? Jn the maner of performing: in ſet Prayers, Antichriſtian Ceremonies of croſsing, kneeling, &c, For the former: what ſinne is this? The Original and truth of Prayer is in the heart: the voyce is but as accidentall: if the heart may often

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ten conceiue the ſame thought, the tongue her ſeruant may often vtter it, in the ſame words: and il daily to repeat the ſame ſpeeches be amiſſe, then to entertaine the ſame ſpirituall deſires, is ſinnefull: to ſpeak once without the heart is Hypocriticall: but to ſpeake often the ſame requeſt vvith the heart, neuer offendeth. What intollerable boldneſſe is this; to condemne that in vs which is recorded to haue beene the continuall practiſe of Gods Church in all ſucceſsions? Of the *Iewes*, in the time of *Moſes*, *Dauid*, *Salomon*, *Iehoſophat*, *Ezekiah*, *Ieremie*: Of the auncient Chrriſtian aſſemblies, both Greek and Latine, and now at this day of all reformed churches in Chriſtendom; yea, which our Sauiour himſelfe ſo directly allowed, & in a manner preſcribed: & the bleſſed Apoſtles *Paul* & *Peter* in all theyr formall

formall ſalutations (which were no other then ſet prayers) ſo commonlie practiſed: for the other (leaſt I exceed a letter) tho wee yeild thē ſuch as you imagine; worſe they cannot be: they are but Ceremonious appendances: the body & ſubſtāce is ſound. Bleſſed be God that we can haue his true Sacraments at ſo eaſie a rate, as the payment (if they were ſuch) of a few circumſtantiall inconueniences: Howe many deer children of God in al ages, euen neere the Golden times of the Apoſtles, haue gladly purchaſed them much deerer, & not complained: but ſee howe our Church impoſes them: not as to bind the Conſcience, otherwiſe then by the common bonde of obedience; not as actions, wherein Gods worſhip eſſentially conſiſteth, but as themſelues, Ceremonies: comely or couenient, not neceſſarie; whatſo-

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whatsoeuer: is this a sufficient ground of seperation? Howe many moderate and wiser spirits haue we, that cannot approue the Ceremonies, yet dare not forsake the Church? And that holde your departure far more euill, then the cause. You are inuited to a feast, if but a Napkin or Trencher bee misplaced, or a dish ill carued, do you run from the Table, and not stay to thank the hoast? Eyther be lesse curious, or more charitable. Woulde God both you, and all other, which either fauor the seperation, or professe it, coulde but read ouer the auncient Stories of the Church, to see the true state of things and times; the beginninges, proceedings, increases, encounters yeildings, restaurations of the Gospell, what the holy Fathers of those first times, were glad to swallow, for peace; what they helde, practised, found,

found, left: whosoeuer knowes but these things cannot seperate: and shal not be contented onely, but thankful: God shall giue you still more light: in the meane time, vpon the perril of my soule, stay, and take the blessed offers of your God, in peace: And since Christ sayeth to you by my hand, wil you also go away? Answere him with that worthy Disciple, *Maister whether shall I go from thee, thou hast the words of eternall life?*

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Epist. VI.

To Mr. I. B.

¶ *A complaint of the miſ-education of our Gentry.*

I Confeſſe, I cannot honor blood without good qualities, not ſpare it; with ill. There is nothing that I more deſire to be taught, then what is true Nobilitie: What thanke is it to you

that you are borne wel? If you could haue loſt this priuiledge of Nature, I feare you had not beene thus far Noble: That you may not plead deſert, you had this before you were; long ere you could either know or preuent it; you are deceiued if you thinke this any other then the body of Gentility, the life and ſoule of it, is in noble and vertuous diſpoſition, in gallantneſſe of ſpirit, without hautineſſe, without inſolence, without ſcornfull ouer-lyneſſe: ſhortly, in generous qualities, carriage, actions. See your error, and know that this demeanor dooth not aunſwere an honeſt byrth: If you can follow all faſhions, drinke all healths, weare fauours and good cloths, conſort with Ruffians, companions, ſwear the biggeſt Oaths, quarrell eaſily, fight deſperately, game in euery inordinate Ordinary, ſpend your patrimony ere

it fall, looke on euery man betwixt ſcorne and anger; vſe gracefully ſome geſtures of apiſh complement; talke irreligiouſly, dally with a Miſtris, or (which tearme is plainer) hunt after Harlots, take ſmoake at a Play-houſe, and liue as if you were made all for ſport, you thinke you haue doone enough, to merit, both of your blood, and others opinions. Certainly, the world hath no baſeneſſe, if this be generoſity: Wel-fare the honeſt and ciuill rudeneſſe of the obſcure ſonnes of the earth, if ſuch be the graces of the eminent: The ſhame whereof (methinkes) is not ſo proper to the wildneſſe of youth, as to the careleſneſſe or vanity of Parents: I ſpeake it boldly; our land hath no blemmiſh comparable to the miſ-education of our Gentry: Infancy and youth are the ſeed-times of al hopes: if thoſe paſſe vnſeaſonably,

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ſonably, no fruit can be expected from our age, but ſhame and ſorrow: who ſhould improue theſe, but they which may commaund them: I cannot altogether complaine of our firſt yeares. How like are wee to children, in the training vp of our children? Giue a childe ſome painted Babe; he ioyes in it at firſt ſight: and for ſome daies wil not abide it out of his hand or boſome; but when hee hath fated himſelfe with the newe pleaſure of that gueſt, hee now (after a while) caſts it into Corners, forgets it, and can look vpon it, with no care: Thus do we by ours. Their firſt times finde vs not more fond, then carefull: we doe not more follow them with our loue, then ply them with inſtruction. When this delight beginnes to grow ſtale, we begin to grow negligent. Nothing that I know can be faulted in the ordering

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of Child-hood, but indulgence. Fooliſh Mothers, admit of Tutors, but debarre rods? Theſe, while they deſire their Children may leárne, but not ſmart, as is ſayde of Apes, kill theyr young ones with loue; for what can worke vpon that age, but feare? And what feare without correction? Now at laſt, with what meaſure of Learning their owne wil would vouchſafe to receiue, they are too earely ſent to the Common Nurſeries of Knowledge; There (vnleſſe they fal vnder carefull tuition) they ſtudy in ieſt, and play in earneſt. In ſuch vniuerſal meanes of Learning, all cannot fal beſides them; what their company, what their recreation would either inſtil or permit, they bring home to their gladde parents. Thence are they tranſplanted to the Collegiate Jnnes of our common Lawes: and there too manie learne

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to be lawleſſe, and to forget their former little. *Paules* is their *VVeſtminſter*, their Study, an Ordinary, or Playhouſe, or Dauncing Schoole, & ſome *Lambert* their *Ploydon*. And now after they haue (not without much expence) learned faſhions and licentiouſneſſe, they returne home, full of welcomes and gratulations. By this time ſome bloſſomes of youth appearing in their face, admoniſh their Parents to ſeeke them ſome ſeaſonable match; Wherein the Father inquires for Wealth, the Sonne for Beautie, perhappes the Mother for parentage, ſcarce any for Vertue, for Religion. Thus ſetled, What is their care, theyr diſcourſe; yea, their Trade, but eyther an Hound, or an Hawke? And it is wel, if no woorſe: And now, they ſo liue, as if they had forgotten that there were Bookes: Learning is for

foolish Matrimo

Prieſts

Prieſts, and Pedants; For Gentlemen, pleaſure. Oh! that eyther wealth, or wit ſhould bee caſt away thus baſely: That euer Reaſon ſhould growe ſo debauched, as to thinke any thinge more worthy then knowledge: with what ſhame and emulation may wee looke vpon other Nations (whoſe Apiſh faſhions we can take vppe in the Channelles, neglecting their immitable examples) and with what ſcorn do they looke vpon vs? They haue their ſolemne Academies for all thoſe qualities, which may accompliſh Gentility: from which they returne richly furniſhed, both for action and ſpeculation. They account knowledge and ability of diſcourſe as eſſential to greatneſſe, as bloud: neither are they more aboue the vulgar in byrth, then in vnderſtanding: They trauel with iudgement, and return with experience: ſo

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do they followe the excercises of the body, that they neglect not the culture of the mind. From hence growes ciuility, and power, to mannage affayres either of Iustice or State; From hence incouragement to learning, & reuerence from inferiors. For those onely can esteeme knowledge, which haue it; and the common sort frame either their obseruance, or contempt out of the example of their leaders.

Amongst them, the sons of Nobles scorne not, either Marchandise, or learned professions; and hate nothing so much, as to do nothing: I shame & hate to thinke, that our gallants hold there can be no disparagement; but in honest callings. Thus perhaps I haue abated the enuy of this reproofe, by cõmunicating it to more; which I had not done, but that the generality of euil importunes redresse. I wel see that

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either good or euil descends: In vain shall we hope for the reformation of the many, while the better are disordered. Whome to solicit heerein, I know not, but all: How gald should I be, to spend my light to the snuffe, for the effecting of this? I can but perswade and pray; these I will not fayle of: The rest to him that both can amend and punish.



EPIST. VII.

To Mr. *Ionas Reigesbergius* in Zeland.

¶ *Written ſome whiles ſince, concerning ſome new opinions then broached in the Churches of* Holland; *and vnder the name of* Arminius (*then liuing*) *perſwading al great wits to a ſtudy and care of the common Peace of the Church, and diſſwading from al affectation of ſingularity.*

I Receiued lately, a ſhort relation of ſome newe Paradoxes from your *Leiden*; you would know what we thinke: I feare not to be cenſured, as medling:

medling: your truth is ours: The Sea cannot deuide those Churches whom one faith vnites. I know not howe it comes to passe, that most men, while they too much affect ciuility, turne flatterers; and plaine trueth is most where counted rudenesse. Hee that tels a sicke friend he looks il, or termes an angrie tumour the Gowt, or a waterish swelling, Dropsy; is thought vnmannerly. For my part, I am glad that I was not borne to feed humors: How euer you take your owne euils, I must tell you, wee pittie you, and thinke you haue iust cause of deiection, and we for you: not for any priuate cares, but (which touch a Christian neerest) the Common-wealth of God. Behold, after all those hilles of carcasses, and streames of bloud, your ciuill sword is sheathed, wherein wee neither congratulate, nor feare your peace;

peace; lo now, insted of that, another while, the spiritual sword is drawn and shaken, & it is wel if no more. Now the politick State sits stil, the church quarrels: Oh! the insatiable hostility of our great enemy, with what chaunge of mischiefes dooth he afflict miserable man? No sooner did the Christian world begin to breath frō persecution but it was more punished with *Arrianisme*: when the red dragon cānot deuour the child, he tries to drowne the mother; & when the waters fail, he raises war. Your famous *Iunius* had nothing more admirable thē his loue of peace: when our busy separatists apealed him, with what a sweet calmnes did he reiect them, & with a graue importunity cal'd thē to moderation. How it wold haue vexed his holy soule (now out of the danger of passions, to haue forseene his chaire troblesom. God forbid that the

the Church ſhould find a challenger, in ſtead of a Champion: Who would thinke but you ſhould haue beene taught the benefite of peace, by the long want? but if your temporal ſtate (beſides either hope, or beleefe) hath growne wealthy with War, like thoſe Fowles which fatten with harde weather: yet be too ſure, that theſe ſpiritual broyles, cannot but impouerish the Church; yea, affamiſh it. Jt were pitty that your *Holland* ſhould be ſtil the Amphitheatre of the worlde, on whoſe Scaffoldes, all other Nations ſhould ſit, and ſee variety of bloúdie ſhewes, not vvithout pitty, and horror. Jf I might challenge ought in that your acute, and Learned *Arminius*; I vvould thus ſolicit, and coniure him: Alas! that ſo Wiſe a man ſhould not know the vvorth of peace; that ſo noble a Sonne of the Church, ſhoulde

not

not be brought to light, without ripping the wombe of his Mother! what meane theſe ſubtle Noueltíes? If they make thee famous, and the Churche miſerable; who ſhall gain by them? Is ſingularity ſo precious, that it ſhould coſt no leſſe, then the ſafety and quiet of our common mother? If it be truth thou affecteſt; what alone? Coulde neuer any eyes (till thine) bee bleſſed with this obiect; where hath that Sacred verity hid her ſelf thus long from all her carefull Inquiſitors, that ſhee now firſt ſhewes her head to thee vnſought? Hath the Goſpel ſhined thus long, and bright, and left ſome Corners vnſeene? Away with all newe truths; faire and plauſible they may be, ſound they cannot: ſome may admire thee for them; none ſhall bleſſe thee. But graunt that ſome of theſe, are no leſſe true, then nice poyntes;

What doe these vnseasonable Crochets and quauers trouble the harmonious plain-songs of our peace? Some quiet error may bee better then some vnruly truth. Who binds vs to speak all we thinke? So the Church may be still, would God thou wert wise alone? Did not our aduersaries quarrell enough before, at our quarrels? Were they not rich enough with our spoils? By the dear name of our common parents, what meanest thou, *Arminius*? Whether tend these new-rais'd dissentions? Who shall thriue by them, but they which insult vpon vs, & rise by the fall of truth? who shall be vndone, but thy Brethren? By that most precious, and bloudy ransome of our Sauiour, and by that awefull appearance, we shall once make before the glorious Tribunall of the son of God, remember thy selfe, and the poore distracted

ſtracted limbes of the Church; let not thoſe excellent parts, wherewith God hath furniſhed thee, lye in the narrow way, and cauſe any weake one, eyther to fall, or ſtumble, or erre. For Gods ſake, either ſay nothing, or the ſame. How many great wittes haue ſought no By-paths, and now are happy with their fellowes. Let it be no diſparagement to goe with many to heauen. What could hee reply to ſo playne a charge? No diſtinction can auoid the power of ſimple truth. I know hee hears not this of me firſt: Neither that learned and woorthy *Fran. Gomarus*, nor your other graue fraternity of reuerend Diuines, haue beene ſilent in ſo mayne a cauſe. I feare rather too much ioyſe in any of theſe tumults: There may too many contend, not intreat. Multitude of ſutors, is commonly powerfull; howe much more

in iuſt motions. But if either hee, or you, ſhall turne me home, and bid me ſpend my little moiſture vppon our owne brandes, I graunt there is both the ſame cauſe, and the ſame neede. This Counſell is no whit further from vs, becauſe it is directed to you: Any Reader can chaunge the perſon: I lament to ſee, that euery where peace hath not many Clients, but fewer louers; yea, euen many of thoſe that praiſe her, follow her not. Of old, the very *Nouation* men, Women, Children, brought ſtones and morter (with the Orthodox) to the building of the Church of the Reſurrection, and ioyned louingly with them, againſt the *Arrians*: leſſer quarrels diuide vs; and euery diuiſion ends in blowes, and euery blow is returned; and none of al lightes beſide the Church: Euen the beſt Apoſtles diſſented; neither knowledge

ledge, nor holyneſſe can redreſſe all differences: True, but wiſedome and charity could teach vs to auoyde their preiudice. If we had but theſe two vertues; quarrels ſhould not hurt vs, nor the Church by vs: But (alas) ſelf-loue is too ſtrong for both theſe: This alone opens the flood-gates of diſſention, and drownes the ſweet, but low valley of the Church. Men eſteem of opinions, becauſe their owne; & will haue truth ſerue, not gouerne; What they haue vnder-taken, muſt be true: Victory is ſought for, not ſatisfaction; Victory of the Authour, not of the cauſe: Hee is a rare man that knowes to yeeld, as wel to argue: what ſhold we do then, but beſtow our ſelues vpon that which too many neglect, publicke peace; firſt, in Prayers that we may preuaile, then in teares that we preuaile not? Thus haue I beene

bold to chat with you of our greateſt and common cares. Your old loue, & late Hoſpitall entertainmen: in that your Iſland, called for this remembe-rance; the rather to keepe your Engliſh tongue in breath, which was wont not to bee the leaſt of your deſires. Would God you could make vs hapy with newes not of Truce, but ſincere amity & vnion; not of Prouinces, but ſpirits. The God of Spirits effect it both heere and there, to the glo-ry of his Name and Church.

Epist. VIII.

To *W. I.* condemned for Murder.

¶ *Effectually preparing him, and (vnder his name) what ſoeuer Malefactor, for his death.*

IT is a bad cauſe that robbeth vs of al the comfort of friendes; yea, that turnes their remẽbrance into ſorrow. None can do ſo, but thoſe that proceed from our

our ſelues; For outward euils, which come from the infliction of others, make vs cleaue faſter to our helpers, and cauſe vs to ſeeke and finde eaſe in the very commiſſeration of thoſe that loue vs: whereas thoſe grieſes which ariſe from the iuſt diſpleaſure of Conſcience, will not abide ſo much, as the memory of others affection; or if it do, makes it ſo much the greater corraſiue, as our caſe is more vncapeable of their comfort. Such is yours. You haue made the mention of our names tedious to your ſelfe, and yours to vs. This is the beginning of your payne, that you had frends: If you may now ſmart ſoundly from vs, for your good, it muſt be the onely ioy you muſt expect, and the finall dutie wee owe to you. It is both vaine and comfortleſſe to heare what might haue beene; neither would I ſend you backe to what

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is paſt, but purpoſely to increaſe your ſorrow; who haue cauſed al our comfort to ſtand in your teares. If therefore our former Counſailes had preuailed, neyther had your hands ſhed innocent bloude, nor Iuſtice yours. Now, to your great ſinne, you haue done the one, and the other muſt be done to your paine, and we your welwillers, with ſorrow and ſhame liue to be witneſſes of both. Your ſin is gone before, the reuenge of Iuſtice wil follow: Seeing you are guilty, let GOD be iuſt; Other ſinnes ſpeake, this cryeth; and will neuer be ſilent, till it bee anſwered with it ſelfe. For your life; the caſe is hopeles; feed not your ſelfe with vaine preſumptions, but ſettle yout ſelfe to expiate anothers bloude vvith your owne. Would God your deſert had beene ſuch, that we might vvith any comfort haue deſired you might

might liue. But now, alas, your fact is so heynous, that your life can neyther bee craued without in-iustice, nor bee protracted without inwarde torment. And if our priuate affection shoulde make vs deafe to the shouts of bloud, and partiality should teach vs to forget all care of publicke right, yet resolue, there is no place for hope. Since then you could not liue guiltlesse, there remaines nothing but that you labour to dye penitent; and since your bodye cannot bee saued aliue, to endeuour that your soule may bee saued in death. Wherein, howe happye shall it bee for you, if you shall yet giue eare to this my last aduice; too late indeede for your recompence to the Worlde, not too late for your selfe. You haue deserued death, and expect it; Take heede least you so fasten your eyes

vppon

vppon the first death of the body, that you should not look beyond it, to the second, which alone is worthy of trē-bling, worthy of teares.

For this, though terrible to Nature, yet is common to vs, with you. You must dye: What doe wee else? And what differs our end from yours, but in hast and violence? And vvho knowes whether in that? It may bee a sickenesse as sharpe, as suddaine, shal fetch vs hence: It may bee the same death, or a worse, for a better cause: Or if not so, There is much more miserie in lingering: Hee dies easily, that dyes soone: But the other, is the vtmost vengeaunce that GOD hath reserued for his enemies: This is a matter of long feare, and short payne. A few panges let the soule out of prison; but the Torment of that other is euerlasting; after tenne thou-

thouſand yeares ſcorching in that flame, the payne is neuer the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to do with this eternity. You that ſhall feele the paine of one minutes dying, thinke what paine it is to be dying for euer and euer. This, although it bee attended with a ſharpe paine, yet is ſuch as ſome ſtrong ſpirits haue indured without ſhew of yeildance. I haue herd of an Iriſh Traitor, that when he lay pining vppon the wheele with his bones broke, asked his friend if hee changed his countenance at all: caring leſſe for the paine, then the ſhew of feare. Few men haue dyed of greater paines, then others haue ſuſtained and liue. But that other ouer-whelms both body and ſoule, and leaues no roome for any comfort in the poſsibility of mitigation. Heere, men are

executi-

executioners, or diſeaſes; there fiends. Thoſe diuels that were ready to tempt the graceleſſe vnto ſinne, are as ready to follow the damned with tortures. Whatſoeuer becom of your carcaſſe, ſaue your ſoule from theſe flames: and ſo mannage this ſhort time you haue to liue, that you may die but once. This is not your firſt ſinne; yea, God hath now punniſhed your former ſins with this: A fearefull puniſhment in it ſelfe, if it deſerued no more: your cõſcience (which now beginnes to tell trueth) cannot but aſſure you, that there is no ſinne more worthy of hell, then murder; yea, more proper to it. Turne ouer thoſe holy leaues (which you haue too much neglected, & now ſmart for neglecting) you ſhall finde Murderers among thoſe that are ſhut out from the preſence of God: you ſhall finde the Prince of that darknes,

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in the highest stile of his mischief, termed a Man-slayer. Alas! how fearefull a case is this, that you haue heerein resembled him, for whome *Tophet* was prepared of old, and imitating him in his action, haue endangered your self to partake of his torments! Oh, that you coulde but see what you haue done, what you haue deserued; That your heart could bleed enough within you, for the bloud your handes haue shed: That as you haue followed Satan our common enemy in sinning, so you could defye him in repenting: That your teares could disapoint his hopes of your damnation. What an happy vnhappinesse shall this be to your sad friendes, that your better part yet liueth? That frō an ignominious place, your soule is receyued to glory? Nothing can effect this but your Repentance, and that can do it. Feare not to

looke into that horrour, which ſhould attend your ſinne, and bee now as ſeuere to your ſelfe, as you haue beene cruell to another. Thinke not to extenuate your offence with the vain Titles of man-hood; what praiſe is this, that you were a valiaunt Murderer? Strike your owne breaſt (as *Moſes* did his Rocke) and bring down Riuers of teares to waſh away your bloud-ſhed. Do not ſo much feare your iudgment, as abhorre your ſinne; yea, your ſelfe for it: And with ſtrong cries lift vppe your guilty hands to that God whom you offended, and ſay: *Deliuer mee from blood-guiltines O Lord.* Let me tell you, as without repentance there is no hope, ſo with it, ther is no condemnation. True penitence is ſtrong, & can grapple with the greateſt ſin, yea with all the powers of hell. What if your hands be red with blood? Behold, the blood

blood of your Sauiour, ſhall waſh away yours: If you can bath your ſelfe in that; your Scarlet ſoule ſhall be as white as Snow. This courſe alone ſhal make your Croſſe the way to the Paradice of God. This plaiſter can heale all the ſores of the ſoul, if neuer ſo deſperate: Onely, take heede that your heart bee deepe enough pierced, ere you lay it on; elſe vnder a ſeeming skinne of diſsimulation, your ſoule ſhall feſter to death. Yet ioy vs vvith your true ſorrowe, whome you haue grieued with your offence; & at once comfort your friends, and ſaue your ſoule.

EPIST. IX.

To Mr. *Iohn Mole*, of a long time nowe prisoner *vnder the Inquisition* at Rome.

¶. *Exciting him to his wonted Constancie, and incouraging him to Martyrdome.*

WHat passage can these lines hope to finde into that your straight and curious thraldome? Yet who would not aduenture the losse

of this paines for him, which is ready to loose himself for Christ? what do we not ow to you which haue thus giuen your self for the cõmon faith? blessed be the name of that God who hath singled you out for his Champion, & made you inuincible: how famous are your bonds? How glorious your constancy? Oh, that out of your close obscurity, you could but see the honour of your suffring, the affections of Gods Saints, & in som, an holy enuy at your distressed hapines. Those wals cannot hide you: No man is attended with so many eyes from earth & heauen. The Church your Mother beholdes you, not with more compassion, then ioy: Neither can it bee sayde, how shee at once pitties your misery, and reioyces in your patience: The blessed Angels looke vpon you with gratulation and applause. The aduersaries with an angry

gry ſorrowe to ſee themſelues ouercome by their captiue, their obſtinate cruelty ouer-matched with humble reſolution, and faithfull perſeuerance. Your Sauiour ſees you from aboue, not as a meer ſpectator, but as a patient with you, in you, for you; yea, as an agent in your indurance & victory, giuing new courage with the one hād, and holding out a Crowne with the other; Whom would not theſe ſights incorage? who now can pitty your ſolitarineſſe? The harts of all good men are with you. Neither can that place be but full of angels, which is the continuall obiect, of ſo many Prayers, yea the God of heauen was neuer ſo near you, as now ye are remooued from men. Let me ſpeake a bold, but true worde. Jt is as poſsible for him to bee abſent from his Heauen, as from the priſons of his Saints. The glorified ſpi-

rits aboue ſing to him; the perſecuted ſoules below, ſuffer for him, and crie to him; he is magnified in both, preſent with both; the faith of the one, is as pleaſing to him, as the triumph of the other; Nothing obligeth vs men ſo much, as ſmarting for vs; words of defence are woorthy of thankes, but pain is eſteemed aboue recompence. How do we kiſſe the woundes which are taken for our ſakes, and profeſſe that we would hate our ſelues, if wee did not loue thoſe that dare bleed for vs: How much more ſhal the God of mercies be ſenſible of your ſorrowes, and crowne your patience? To whom you may truely ſing that ditty of the Diuine *Pſalmiſt, Surely for thy ſake am I ſlaine continually, and am counted as a Sheepe for the ſlaughter.* What neede I to ſtir vp your conſtancy, which hath already amazed, and wearied your perſecu-

perſecutors? No ſuſpition ſhall driue me heereto; but rather the thirſt of your praiſe. He that exhorts to perſiſt in well-doing, whiles he perſwades, commendeth. Whether ſhoulde I rather ſend you, then to the ſight of your own Chriſtian fortitude? which neither Prayers, nor threats, haue bin able to ſhake: Heere ſtands on the one hand, Liberty, Promotion, Pleaſure, life, and (which eaſily exceeds al theſe) the deare reſpect of wife and children (whome your onely reſolution ſhall make Widdow and Orphanes) theſe with ſmiles, and vowes, and teares, ſeeme to importune you. On the other hand, bondage, ſolitude, horror, death (and the moſt lingering of all miſeries) ruine of poſterity: theſe with frowns and menaces labour to afright you: Betwixt both, you haue ſtoode vnmooued; fixing your eyes either

either right forward vpon the cauſe of your ſuffering, or vpwards vppon the Crowne of your reward: It is an happy thing when our owne actions may be either examples, or arguments of good. Theſe bleſſed proceedings call you on to your perfection; The reward of good beginnings proſecuted, is doubled; neglected, is loſt. How vaine are thoſe temptations, vvhich would make you a looſer of all this praiſe; this recompence? Go on therfore happily; keepe your eies where they are, and your heart cannot bee, but where it is, and where it ought: Looke ſtill, for what you ſuffer, & for whom: For the truth, for Chriſt: what can be ſo precious as truth? Not life it ſelfe. All earthly things are not ſo vile to life, as life to truth; Life is momentary, Truth eternall; Life is ours; the Truth, Gods: Oh happy purchaſe, to

giue

giue our life for the Truth. What can we ſuffer too much for Chriſt? HE hath giuen our life to vs; he hath giuen his own life for vs. What great thing is it, if he require what he hath giuen vs, if ours for his? Yea, rather, if he cal for what he hath lent vs; yet not to bereue but to chaunge it; giuing vs Gold for our clay, glory for our corruption. Behold that Sauiour of yours weeping, & bleeding, & dying for you: alas! our ſoules are too ſtrait for his ſorrowes; we can be made but paine for him; HE was made ſin for vs: we ſuſtain for him, but the impotent anger of men, hee ſtrugled with the infinite wrath of his Father for vs. Oh, who can endure enough for him, that hath paſſed thorough Death and hell for his Soule? Thinke this, and you ſhall reſolue with *Dauid*, *I will bee yet more vile for the Lord.* The woorſt of the deſpight

of

of men, is but Death; and that, if they inflict not, a disease wil; or if not that, Age. Heere is no imposition of that which would not be, but an hastening of that which will bee: An hastening, to your gaine. For behold, their violence shall turne your necessity, into Vertue and profit. Nature hath made you mortall, none but an enemie can make you a Martyr; you must die, though they will not; you cannot die for Christ, but by them: How coulde they else deuise to make you happie? Since the giuer of both liues hath said, *Hee that shall loose his life for my sake, shall saue it.* Loe, this alone is lost with keeping, and gained by losse. Say you were freed, vppon the safest conditions, and returning: (As how welcome should that newes be, more to yours, then to your selfe.) Perhappes, death may meete you in the way,

way, perhaps ouer-take you at home: neither place, nor time, can promise immunitie from the common destinie of men: Those that may abridge your houres, cannot lengthen them; and while they last, cannot secure them from vexation; yea themselues shall followe you into their dust; and cannot auoide what they can inflicte; death shal equalie tirannize by them, and ouer them: so their fauors are but fruitlesse, their malice gainefull. For, it shall change your prison into heauen, your Fetters into a Crown, your Iailours to Angels, your misery into glory. Looke vppe to your future estate, and reioyce in the present: Beholde the Tree of Life, the hidden *Manna*, the Scepter of Power, the Morning-Starre, the white garment, the newe name, the Crowne, and Throne of Heauen are adressed for you.

you. Ouercome and enioy them: oh glorious condition of Martyrs, whom conformity in death, hath made like their Sauiour in blessednesse; whose honour is to attend him for euer, whō they haue ioyed to imitate. *What are these which are arayd in long white robes, and whence came they? These are* (saies that Heauenly Elder) *they which came out of great Tribulation, and washed their long Robes, and haue made their long Robes white, in the bloude of the Lambe.*

Therefore they are in the presence of the Throne of GOD, and serue him day and night in the Temple: and hee that sitteth on the Throne, will dwel among them, and Gouerne them, and leade them vnto the liuelie Fountaines of waters, and GOD shall wipe all teares from their eyes.

All the elect haue Seales in theyr fore-

fore-h ades : But Martyrs haue Palme in theyr handes: All the elect haue White Robes ; Martyrs, both white and long. White, for their Glorie, long for the largeneſſe of thei Glorie. Once redde with theyr owne bloude; now white with the bloude of the Lambe: There is nothing in our bloude, but weake obedience; nothing but merrit in the Lambes-bloud. Behold, his merite makes our obedience Glorious. You doo but ſprinckle his feet with your bloude; Loe, hee waſhes your long white Robes, with his. Euerie droppe of your bloude is anſwered with a ſtreame of his ; and euerie droppe of his, is woorth Riuers of ours: *Precious in the ſight of the Lorde, is the Death of his Saintes*: Precious in preuention; Precious in acceptation, precious in remuneration.

Oh,

Oh, giue willingly that which you cannot keepe, that you may receyue what you cannot leese. The way is steepe, but now you breath towardes the top. Let not the want of some few steps, loose you an eternall rest. Put too the strength of your owne Fayth; The Prayers of Gods Saints shall further your pace; & that gracious hand that sustaines heauen and earth, shall vphold, and sweetly draw you vp to your glory. Go on to credite the gospell with your perseuerance, and shew the false-hearted Clients of that *Romayne*-Court, that the Trueth yeildes reall and heartie professours; such as dare no lesse smart, then speake for her.

Without the wals of your restraint, where can you looke beside encouragements of suffering? Beholde in this, how much you are happier then

your

your many predeceſſors. Thoſe haue found friends, or wiues, or children, the moſt dangerous of al tempters. Suggeſtions of weakenes, when they com masked with loue, are more powerfull to hurt. But you, all your manie friendes, in the valour of their Chriſtian loue, wiſh rather a bleſſed Martyr, then a liuing and proſperous reuolter: yea, your deare wife (worthy of this honour, to be the wife of a Martyr) preferres your faith, to her affection; and in a courage beyond hir Sex, contemnes the worſt miſerie of your loſſe; profeſsing ſhe woulde redeeme your life with hirs, but that ſhe would not redeeme it with your yeildance: and while ſhee lookes vppon thoſe manie pawns of your chaſt loue, your hopefull Children, wiſhes rather to ſee them fatherleſſe, then their Father vnfaithfuil: The greateſt part of

note.

of your ſufferings are hers. She beares them with a cheerefull reſolution. She diuides with you in your ſorrowes, in your patience; ſhe ſhall not bee diuided in your glory: For vs we ſhall accompanie you, with our Prayers, and followe you with our thankefull commemorations; vowing to Write your name in red Letters, in the Kalenders of our hearts; and to Regiſter it in the monuments of perpetual Records, as an example to all poſteritie,

The memoriall of the iuſt shal bee bleſſed.

EPIST. X.

To all Readers.

¶ *Containing Rules of good aduiſe for our Chriſtian and ciuill carriage.*

GRant, Breuitie where it is neyther obſcure nor defectiue, is very pleaſing, euen to the daintiſt iudgments. No marualle therefore, if moſt men deſire much good coũſel in a narrow room;

as

as some affect to haue great personages, drawne in little Tablets, or, as we see worlds of Countreyes described in the compasse of small Mappes: Neither do I vnwillingly yeild to followe them; for both the powers of good aduice are the stronger, when they are thus vnited; and breuitie makes counsell more portable for memorie, and readier for vse. Take these therefore for more; which as I would faine practise, so am I willing to commend. Let vs begin with him who is the first and last: Informe your selfe aright concerning God, without whome, in vaine do we know all things: Bee acquainted with that Sauiour of yours, which paid so much for you on earth, and now sues for you in heauen; without whom, wee haue nothing to doe with God, nor he with vs. Adore him in your thoughts, trust him with your selfe:

ſelfe; Renew your ſight of him euerie day; and his of you: Ouer-look theſe earthly things, & when you do at any time caſt your eyes vppon heauen, thinke, there dwels my Sauiour, there I ſhall be. Call your ſelfe to often reckonings, caſt vp your debts, paiments, graces, wants, expences, imploiments, yeeld not to thinke your ſet Deuotions troubleſome; Take not eaſie denialles from your ſelfe; yea, giue peremptory denials to your ſelfe; Hee can neuer bee good that flatters himſelfe: hold nature to her allowaunce; and let your wil ſtand at curteſy: happy is that man which hath obtained to be the Maiſter of his owne heart: Thinke all Gods outward fauors and prouiſions the beſt for you; your own abilities, and actions the meaneſt. Suffer not your minde to bee either a Drudge or a wanton; exerciſe it euer,

but ouerlay it not: In al your buſineſſes look throgh the world, at God; whatſoeuer is your leuell, let him bee your ſcope: Euery day take a view of your laſt, and thinke either it is this, or may be: Offer not your ſelfe either to honour, or labour; let them both ſeeke you: Care you onely to be woorthy, and you cannot hide you from God; ſo frame your ſelf to the time & companie, that you may neyther ſerue it, nor ſullenly neglect it; and yeelde ſo far, as you may neither betray goodneſſe, nor countenance euil. Let your words bee few, and digeſted; It is a ſhame for the tongue to cry the heart mercie, much more to caſt it ſelfe vpon the vncertaine pardon of others eares. There are but two things which a Chriſtian is charged to buy, and not to ſell, *Time* and *Truth*; both, ſo precious, that we muſt purchaſe them at

anie

anie rate. So vſe your friends, as thoſe which ſhould be perpetuall, may bee chaungeable; while you are within your ſelfe, there is no daunger: but thoughts once vttered muſt ſtande to hazard. Do not hear from your ſelfe, what you would be loath to hear from others. In al good thinges giue your eye and eare the ful ſcope, for they let into the minde; reſtraine the tongue, for it is a ſpender: fewe men haue repented them of ſilence: In all ſerious matters take counſel of daies, & nights and friends; & let leaſure ripen your purpoſes: neither hope to gain ought by ſuddenneſſe: The firſt thoughtes may be confident, the ſecond are wiſer. Serue honeſtie euer, though without apparant wages: ſhe wil pay ſure, if ſlow: As in apparell, ſo in actions, know not what is good, but what becomes you: how manie warrantable

acts haue miſhapen the Authors. Excuſe not your owne ill, aggrauate not others: and if you loue peace, auoide Cenſures, compariſons, contradictions: out of good men chuſe acquaintance, of acquaintance, friends, of friends, familiars; after probation admit them, & after admittance change them not: Age commendeth friendſhip. Do not alwayes your beſt; it is neither wiſe, nor ſafe for a man euer to ſtand vpon the top of his ſtrength. If you would be aboue the expectation of others, bee euer below your ſelfe. Expende after your purſe, not after your minde; take not where you may deny, except vpon Conſcience of deſert, or hope to requite. Eyther frequent ſuites, or complaints, are wearieſome to any friende: Rather ſmother your griefes and wantes as you may, then be either querullous, or importunate.

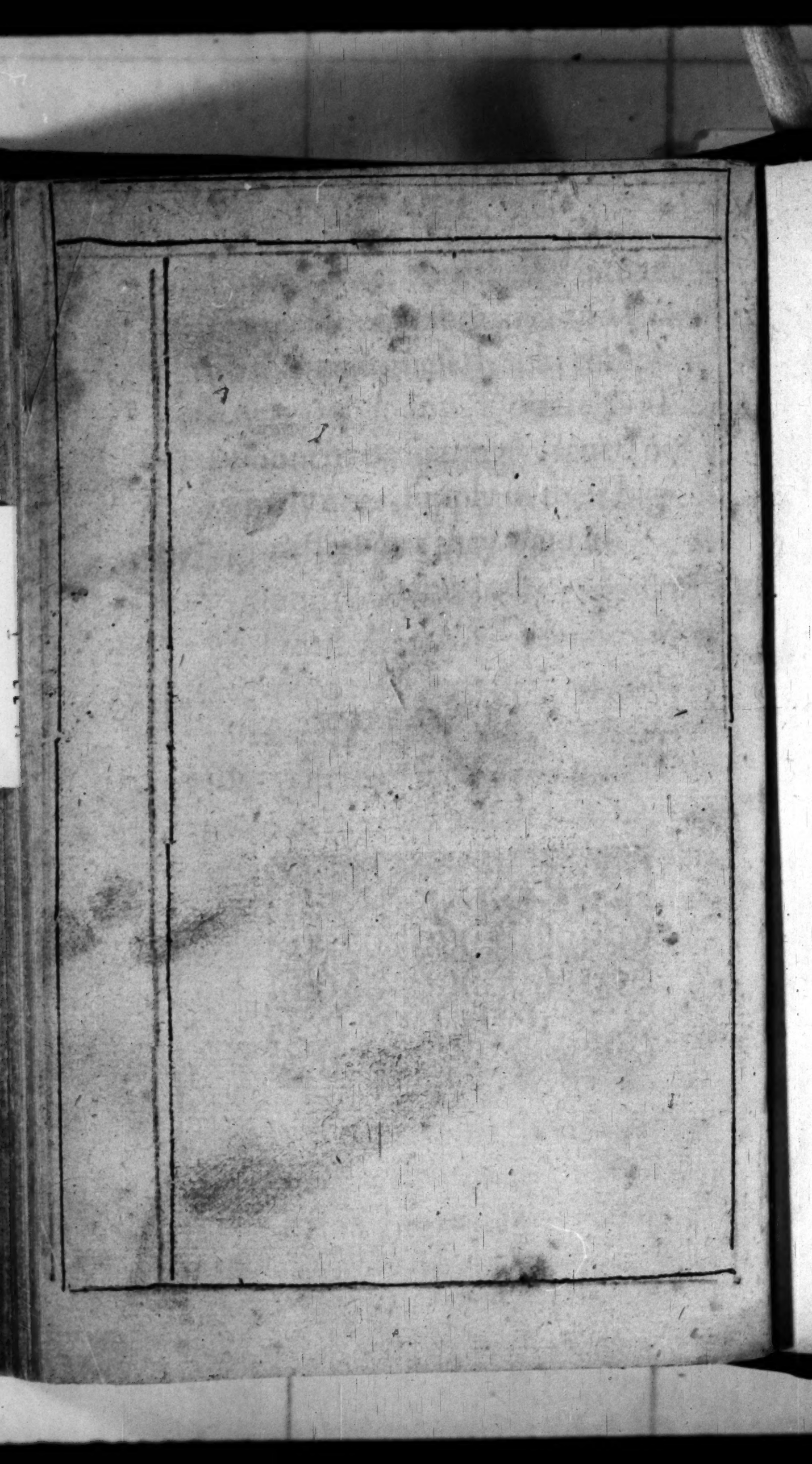
tunate. Let not your face belye your heart, nor alwaies tell tales out of it; he is fit to liue amongst frends or enimies, that can be ingenuously close: Giue freely, sell thriftily: Change seldome your place, neuer your state: either amend inconueniences, or swallow them; rather then you should run from your selfe to auoide them.

In al your reckonings for the world, cast vp some crosses that appeare not; either those will come, or may: Let your suspicions bee charitable; your trust fearfull; your censures sure. Giue way to the anger of the great: The Thunder and Cannon will abide no fence. As in throngs we are affraid of losse; so while the world comes vpon you, look wel to your soule; There is more danger in good, then in euil: I fear the number of these my rules; for Precepts are wont (as nayles) to driue

out one another: but these, I intended to scatter amongest many: and I, was loath that anie guest should complain of a niggardly hand; Daintie Dishes are woont to be sparingly serued out; homely ones, supply in their bignesse, what they want in their worth.

FINIS.





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Hall,

Collated & perfect
(ladies A_1 & A_8 Blank except
formules)
L.L. Bernard Quaritch
E.M.B.

Lot 131 Sotheby's July 12th 1927